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From the Chief Editor

The month of May brings joyous spring to Kashmir with all its beauties and bounties. For the devotees and followers of Ishwarswaroop Swami Lakshman Joo the world over, apart from the numerous pleasures it showers, May is a month of great festivity and joy as it was on the ninth day of this month in the year 1907 that their most revered Gurudev was born. As the day dawned, downtown Srinagar where Shiva incarnate Swami Lakshman Joo descended on this earth, was aglow with the splendour of a new sunrise. His birth was indeed a great event in the spiritual history of the world. It was not just a coincidence, therefore, that Swami Ramjoo, a spiritually exalted Shaiva saint and Swami Ji's paramaguru, danced on the occasion with rare display of joy although he had practically lost the use of both his legs due to the long hours he would sit in *samādhi*.

As days passed Swami Lakshman Joo came to be known as an incredibly great spiritual personality, the very embodiment of Shaiva wisdom, with people flocking to him from all quarters to listen to his inspiring words. The Ashram he established at Ishber, Srinagar in Kashmir, resonated with his teachings about the theory and practice of Trika philosophy, and became a hub of spiritually elevating activities. His birthday became a special day at the Ashram with Swami Ji making himself accessible to all those who came there for his blessings. It came to be celebrated as an annual feature at the Ashram giving everyone a sense of closeness to him and providing people with a chance to express their unbounded veneration and devotion for him. On this occasion they would feel ecstatic while showering flowers on him, and chanting hymns and mantras, as he sat Shiva-like in *samādhi*. And it was pure bliss for them when he would, apply tilak on everybody's forehead after performing the birthday pūjā. Later special meals would be served to everyone present as naivedya. The day was marked by tremendous enthusiasm and festivity and the evenings came alive with programmes of devotional songs and music. The tradition continues to this day with undimmed fervour even though Gurudev is no longer with us in his physical form and a new generation of devotees has appeared on the scene. Although the sincerity of the quest of this generation for spiritual awareness and its curiosity to know about the greatest modern day expounder of theory and practice of Kashmir Shaivism Swamiji is deep and convincing, the need to pass on his invaluable legacy and to work for spreading his great message has assumed great importance and urgency for everyone.

And it is here that Malini has been playing a role quietly but with a sure sense of direction and purpose. It has been spreading the fragrance of Swami Ji's thoughts ever since Ishwarswaroop Swami ji started it. The emphasis has always been on trying to tell people who Swami Ji was and what he did and said besides what he held dear to his heart universalizing the profound message of Trika. In the present issue we are into Swami Ji's Shaivite interpretation of the third part of the second chapter of the holy Bhagvad Gītā in light of Abhinavagupta's commentary on it. A valuable addition in this issue to our regular features is a Hindi translation of the *Kulārnava Tantra*, a greatly important Tantric text, overseen and revised by Swami Ji. We have also Prof. Navjivan Rastogi's very original and valuable insights into the importance of Gāyatrī in Kashmir Shaivism. From our archives we are happy to have retrieved for our readers Late Dr. B. N. Pandit's article on four types of speech and a very beautiful and profound *stotra* written by the late scholar Pandit Dina Nath Shastri in praise of Swami Ji -- the *Shivabhattāraka Vijayastotram*. We have also young Viresh Hughes's deeply insightful paper on Shaiva metaphysics, titled *Kashmir Shaivism an Overview*. This paper discusses, in light of Swami Ji's teachings, aspects of Kashmir Shaivism, particularly its approach to the nature of reality and the absolute. We are delighted to consider all this a bouquet of colourful flowers offered by us at Gurudev's holy feet on the joyous occasion of his *Janma Jayantī*.

Jai Gurudev!

मुख्य संपादक की ओर से

मई का महीना कश्मीर में अपने समस्त सौंदर्य और वरदानों सहित वसंत का उल्लास लेकर आता है। ईश्वरस्वरूप स्वामी लक्ष्मण जू के भक्तों और अनुयायियों के लिए मई महीना विशेष उत्सव और हर्ष का महीना है, क्योंकि इस महीने के नववें दिन १६०७ में उनके परम पूज्य गुरुदेव का जन्म हुआ था। इस शुभ दिन की प्रभात बेला में श्रीनगर का निचला भाग, जहां शिवस्वरूप स्वामी लक्ष्मण जू का अवतरण हुआ था, एक नए सूर्योदय की आभा से जगमगा उठा था। निश्चय से उनका यह अवतरण विश्व के आध्यात्मिक इतिहास की एक अत्यंत महत्वपूर्ण घटना थी। यह केवल संयोग नहीं था कि स्वामी जी के परमगुरु और महान शैव संत स्वामी राम जू, जो दीर्घकाल तक समाधि में बैठने के कारण अपनी दोनों टांगों का उपयोग खो चुके थे, इस अवसर पर विरल हर्ष को प्रकट करते हुए नाच उठे थे।

समय बीतने पर स्वामी लक्ष्मण जू एक असाधारण रूप से महान आध्यात्मिक व्यक्तित्व के रूप में प्रसिद्ध हुए, शैव ज्ञान की साकार प्रतिमूर्ति ! सभी दिशाओं से उनके प्रेरणादायक शब्द सुनने के लिए लोगों की भीड़ उमड़ने लगी। इशबर, श्रीनगर में उन्होंने जिस आश्रम की स्थापना की, वह शैवमत के सिद्धांत और साधना के विषय में उनके प्रवचनों से गूंज उठा और आध्यात्मिक उन्नयन की गतिविधियों का केंद्र बन गया। आश्रम में स्वामी जी के अविर्भाव दिवस ने एक विशेष उत्सव का रूप धारण किया, जब स्वामी जी सबके बीच उपस्थित होकर लोगों को अपने आशीर्वाद से अनुग्रहीत करते थे। आश्रम का यह एक वार्षिक कार्यक्रम बन गया जब सब को उनकी निकटता का आभास होता था और स्वामी जी के प्रति अपनी अगाध श्रद्धा को अभिव्यक्त करने का अवसर मिलता था। इस दिन उन पर पुष्प वर्षा करते और पवित्र स्तोत्रों और मंत्रों का उच्चारण करते हुए, जबकि स्वामी जी शिव के समान समाधिमग्न होते थे, लोग उल्लसित हो उठते थे और जब वे जन्मदिन की पूजा के पश्चात् स्वयं सबके माथे पर तिलक लगाते थे तो वे आनंद विभोर होते थे। तदुपरान्त सभी को विशेष नैवेद्य के रूप में भोजन कराया जाता था। दिन भर के उत्साह और आनंद मंगल की परिणति सायंकालीन भक्ति–संगीत के कार्यक्रम में होती थी। आज भी यह परंपरा अमंद गति से चल रही है, यद्यपि आज स्वामी जी अपने पार्थिव शरीर में हमारे बीच नहीं है और इस बीच एक नई पीढ़ी उभरकर सामने आ गई है। यद्यपि आध्यात्मिक चेतना के लिए इस पीढ़ी की खोज और निष्ठा बिल्कुल गहरी और सच्ची है, किंतु आधुनिक युग में कश्मीर शैवमत के सिद्धांत और साधना पक्षों के सबसे बड़े आचार्य के रूप में स्वामी की बहुमूल्य धरोहर को आगे ले जाने और उनके महान संदेश के प्रसार के लिए काम करना हम सभी के लिए महत्वपूर्ण है।

और यहीं पर मालिनी अपनी भूमिका पूरे दिशा–बोध और उद्देश्य–चेतना के साथ चुपचाप निभा रही है। वह स्वामी जी के गहन विचारों की सुगंध को तभी से फैला रही जब ईश्वरस्वरूप स्वामी जी ने उसे आरंभ किया था। मालिनी सदा लोगों को यह बताने पर बल देती रही है कि स्वामी जी कौन थे और उन्होंने क्या किया और कहा और इसके साथ ही इस बात पर भी कि उन्हें कौन–सी बात विशेष रूप से प्रिय थी – अर्थात् त्रिक शैव मत का सारे विश्व में प्रसार। पत्रिका के प्रस्तुत अंक में हम अभिनवगुप्त कृत भगवद् गीतार्थ संग्रह के स्वामी जी द्वारा की गई शैव दर्शन अनुसार की गई व्याख्या के क्रम में दूसरे अध्याय के तीसरे भाग तक पहुंच चुके हैं। इस अंक में हम प्रसिद्ध विद्वान प्रो. नवजीवन रस्तोगी की कश्मीर शैवमत में गायत्री की महत्ता विषय पर अत्यंत मौलिक और मूल्यवान अंतर्दृष्टियों को प्रस्तुत कर रहे हैं। अपने अभिलेखगार से हमने स्व. डॉ. बलजिन्नाथ पंडित का वाक् के चार रूपों से संबन्धित एक लेख तथा स्वामी जी की प्रशंसा में स्वर्गीय विद्वान पंडित दीनानाथ शास्त्री द्वारा रचित सुंदर ''शिवभट्टारक विषय स्तोत्रम् को ढूंढ निकाला। हम इसी अंक में वीरेश ह्यूज़ द्वारा लिखित शैव तत्त्वज्ञान संबंधी अंतर्दृष्टिपूर्ण आलेख ''कश्मीर शैविज़्म – ऐन ओवर व्यू'' भी दे रहे हैं। आलेख में स्वामी जी शिक्षा के प्रकाश में, कश्मीर शैवमत की परम सत की मीमांसा पर विचार व्यक्त किए गए हैं। हम यह सोच कर हर्ष का अनुभव कर रहे हैं कि यह सब स्वामी जी के श्री चरणों में उनकी पावन जन्म जयंती के अवसर पर हमारी ओर से अर्पित श्रद्धा के पुष्पों का एक गुच्छ है।

जय गुरुदेव!

Bhagavad Gita

In the Light of Kashmir Shaivism

Revealed by Swami Lakshmanjoo

(Continued from the previous issue)

Chapter 2 (Part-3)

अर्जुन उवाच

Now Arjuna puts a question before his master Lord Kṛiṣṇa.

sthitaprajñasya kā bhāṣā ...

This is 56th śloka.

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थिरधीः किं प्रभाषेत किमासीत व्रजेत्त्च किम् ।56।

sthita prajñasya kā bhāṣā samādhisthasya keśava/
sthiradhīḥ kiṁ prabhāṣeta kimāsīta vrajecca kim //'6//

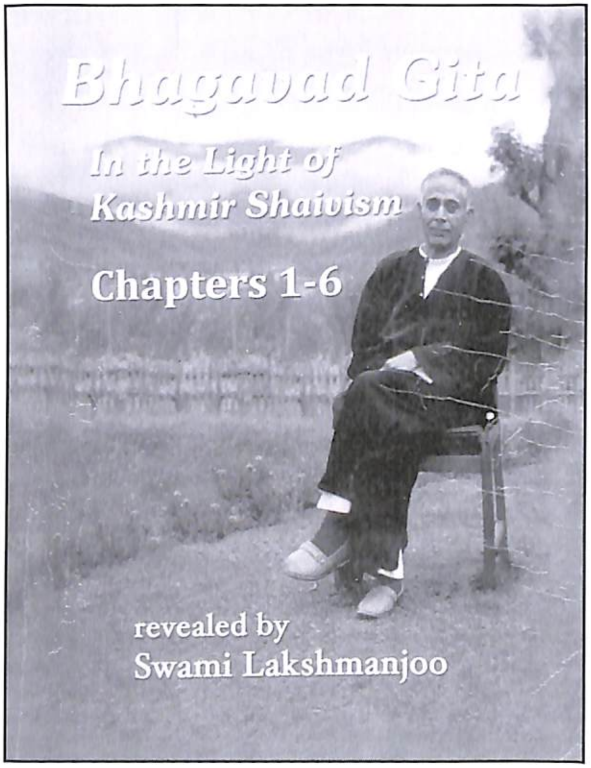
Who is *sthita-prajña*, whose God-consciousness is established, already established in his own nature, and who is established in *samādhi* (in *samādhi* means who is established in the state of *Parabhairava*), *sthiradhīḥ kiṁ prabhāṣeta*, how does he act in the outside world? How does he talk? How does he sit? What does he do afterwards? *Vrajecca kim*, where does he go? These are my questions before you, O Lord Kṛiṣṇa.

Samādhisthasya yogina [comm.], that yogi who is already focused in his *samādhi, kim pravṛittinimittaṁ*, what does he do after that? After achieving that state of Parabhairva what does he do afterwards in the remaining period of his life?

bhaṣyate yena nimittena śahdarartha iti kṛitvā yoginaḥ, sthitapraj .śabdaḥ kim rūḍhyāvācako'nvarthayā vā [comm.],

His God-consciousness is established if it is *rūḍhi* or *anvartha?*[1]

Rūḍhi means for instance there is cook, if he



does not cook food at that time you call him cook. If at the time when he is cooking you call him cook.

For instance Om Prakash is your cook.

JOHN: Viṣṇu.

SWAMIJI: Viṣṇu! Viṣṇu!

He is your cook. But he is cook; actually he is cook, when he is cooking. When he is sleeping he cannot be cook. He is sleeping man then.

Is it like that you call established in God-consciousness, one who is established in God-consciousness, or who is just resting? At the time of resting he is not established in God-consciousness. How can you speak that he is established in God-consciousness, i.e. if it is *rūḍhi* or *sārthaka?*[2] It must he *rūḍhi*, he must be always

1. *Rūḍhi* means a traditional, or conventional name, i.e. a cook who is only a cook when he cooks. *Anvartha* means when it is the real meaning, i.e. a person who is established in God consciousness is always in that state.

established in God-consciousness. Just like a cook who cooks food day and night altogether, then he is a cook. Actual cook is he who cooks day and night. When he sleeps he is sleeping person, he is not cook at that time.

JOHN: So an enlightened person must be one who has always enlightenment, not just glimpses.

SWAMIJI: No, he must not be... he must be established in ...

DENISE: In all states.

Swamiji: ... in all states.

That way you should understand the person who is established in God-consciousness. He must be established in God-consciousness while talking, while walking while doing, while ... be must be in God-consciousness. It must be, all his actions must be filled with God-consciousness. That kind it is *rūḍhi*, it is not *anvartha*. *Anvartha* means just as you ... *rūḍhi*, *rūḍhi* is only when you call him always cook. If he is not in the process of cooking still you call him cook, Viṣṇu ... Viṣṇu Digambha.

That way it is not that. So in each and every action you must be there. You must not be away from God-consciousness at all, in any case. While breathing, while laughing, while hearing, while touching, while sneezing, while ....

JOHN: Sleeping.

SWAMIJI: ... sleeping–always he must be there. That is the reality of his being. Where does he go? What does he act? And where does he go in the end? These questions are respectfully answered by Lord Kṛiṣṇa in the following *ślokas*.

श्रीभगवानुवाच
Śrī Bhagavān uvāca

Lord Kṛiṣṇa says the answer of these four questions.

प्रजहाति यदा कामन्सर्वन्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ।57 ।

prajahāti yadā kāmānsarvānpārtha manogatān/
ātmanyevātmanā tuṣṭaḥ
sthitaprajñastadocyate //57//

Sthitaprajña, his *prajña* is established then. When all desires and thoughts he leaves aside and remains always in God-consciousness – then he is *sthitaprajña*. This is answer to first question.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते ।।58 ।।

duḥkheṣvanudvignamanāḥ sukheṣu vigataspṛihaḥ/
vītarāgabhayakrodhaḥ sthiradhīrmunirucyate/58/

At the time of tides of pains, when they come to him; when tides of pains come to him, there he is not changed, he does not get shaken by these, by furious pains. And on the contrary, he does not crave for pleasures. He is absolutely away from *rāga* (*rāga* means attachment, *bhaya* means threat, *Krodha* means wrath), these are already gone to him forever. *Sthiradhīr munir ucyate*, that is the real existence of that God-consciousness, [for the one] who is established in God consciousness.

यः सर्वत्रानभुस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ।।59 ।।

yaḥ sarvatrānabhisnehastattatprāpya śubhā-śubhaṁ /
nābhinandati na dveṣṭi tasya prajñā pratiṣṭita //59//

Yaḥ sarvatrānabhisneha, who is not changed, who is always *anabhisnehah* without any attachment. *Tattatprāpya śubhāśubhaṁ*, if he gets good news, good news has come ...

"Hello what is the news?"

"Your son has dies."

"Okay."

He is okay.

"What is the news?"

"Your son is married."

"Okay."

Both ways he is okay, he does not get moved from this.

Yaḥ sarvatrānabhisneha, he has not attachment, because he says: "that is also God consciousness, that is also God-consciousness." Where will he go? He is dead, where will he go? He

2. If it is *rūḍhi*, just a name; or *sārthaka*, it has real meaning.

is there.

JOHN: But Sir, my experience is that you feel compassion for people? And so, when something happens you feel some pinch in your heart because of that compassion?

SWAMIJI: Huh?

JOHN: Compassion is also there. If a person feels compassion, that causes him to feel some sadness or some ...

SWAMIJI: No, for those persons who are established in Bhairava state.

JONATHAN: Don't they still feel some compassion?

SWAMIJI: Huh?

JONATHAN: Someone who is established in Bhairava state, don't they still feel compassion?

SWAMIJI: They have got compassion for Bhairava state. They are really fond of Bhairava state. They are not fond of other states, which have no substance.

JOHN: But you're established in Bhairava state and you feel compassion?

SWAMIJI: No, in real sense compassion does not mean that. Because this Bhairava state is above these limitations. It does not mean ...

For instance, I have got compassion; compassion is there in Supreme Bhairava, that anybody who comes at this [Swamiji's] feet he will be always saved from bad happenings. He'll be saved altogether there is no ...

JOHN: Question about that.

SWAMIJI: ... there is no question for that.[3]

But at the same time they are invalid to him. Value is only meant for being established in Bhairava state.

JONATHAN: But it's hard to understand.

SWAMIJI: It's hard to understand, because when Lord Kṛiṣṇa appeared in huge form before Arjuna (it is in 11th chapter of Bhagavad Gītā), he says, Lord Kṛiṣṇa says:

ṛite'pi tvā nabhaviṣyanti sarve / B.G. 11:33

All will dies except you and your kiths and kins. Your kiths and kins won't die. Your kiths and kins whom you love, whom you have got internal love, they will live. Others will die. This kind of compassion he has.

Do you understand?

JOHN: Those who take refuge in Him, He saves those.

SWAMIJI: Yes, they are saved. They are saved because it is His choice, His will. Not that he wants them to live. They live because they have taken refuge in Him.

You have understood?

JOHN: Yes, I think ...

SWAMIJI: No. (laughs)

But it has no value; it has no value before Him. Valuation only is in being in God consciousness always.

JONATHAN: But from a personal point of view I've seen you, and I've never ever experienced such compassion in anybody. From your side, the compassion that we see in you, and the love that you give to everybody, I've never experienced in anybody.

SWAMIJI: I don't love, I love everybody but I don't love, (laughs) actually I don't love them at all. And by that love of mine they are saved. They don't get any trouble in their lifetime.

JOHN: What does it mean when you say: "I love!"

Because what Jonathan is saying is true. You are the essence of compassion. We experience that nobody has compassion like we have experience that you have?

SWAMIJI: That is right.

JOHN: But at the same time you say you don't have compassion, you don't have love?

SWAMIJI: Because Lord Kṛiṣṇa also tells Arjuna that, "those whom you internally wish good, they will be saved. Not others. Other will be destroyed. If in the background of your life you think that your kiths and kins with whom you are fighting, you know that they are fraud, those won't survive. But those who are not fraud, who are well wishers of you, they will live, they will live along with you."

śubhāśubhaprāptau tasyāhlādatāpau na bhavataḥ [comm.]

3. In the early part of his life Swamiji witnessed a plane crash in Srinagar. In the aftermath of that incident Swamiji was so moved with compassion that he prayed to Lord Śiva that, "in the future, his devotees should be saved from any such bad happenings."

If something good happens, or something bad happens, he is not changed, his consciousness is not changed, he remains the same, unmoved.

DVD 2.3 (15.54)

यदा संहरते चायं कूर्मोऽङ्गनीव सर्वतः।
इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञस्तदोच्यते ।60।

yadā saṃharate cāyaṁ kūrmo 'ṅgānīva sarvataḥ /
intdriyāṇīndriyārthebhyaḥ sthiraprajña-stadocyate //60//

Whenever he withdraws all his thoughts from varieties of outward pleasures and pains, when he withdraws that; at the time when he withdraws all those activities, just like a tortoise ...

You know tortoise?

Tortoise he has got that cover over it.

JONATHAN: Shell.

SWAMIJI: Yes, shell.

... then he goes for, he comes underneath, and goes for eating something, and whenever he finds there is something bad happening he comes again and sits inside; in the same way when you see that ... there are some saints, in the past there were some saints who were just jumping, they were jumping, they didn't like to see the world. They didn't like *māyā*.

But this kind of action is not shining in that state, [of one] who is established in Parabhairava state for good. These are just nominal states of being.

Why should he get fear? Why should he get afraid of anything in this world? If this whole universe is His own expansion, why should he get afraid of that?

One who gets afraid, he is Vedānti, he is 'pakka' Vedānti, 'chor'.[4] He is not recognized by the man who is established in Parabhairava state; he does not recognize them.

So ...

na cāsya pācakavadyogarūḍhitvam; [comm.]

Pācaka means cook, like cook he is not *yoga* and *rūḍhi* both. One who is established always in God-consciousness he is *yogi*. Not just like a cook. He is a cook when he is a *yogi*, when he is not a *yogi* then he is not a cook, he is sleeping. When he sleeps he is not a *yogi*, who? – cook.

Yogi means who is mixed in that work of cooking. When he cooks, frying everything, that, he is yogi. When he is not a yogi, at that time he is sleeping, or he is washing utensils, he is not a cook at that time. Like that, the one established in God-consciousness is not that. He is always there. He is always ...

How does he do that?

– *indriyārthebhyaḥ prabhṛti indriyāṇi ātmani saṁharate* –

Right from internal consciousness up to external consciousness, external this-consciousness, he sees in the right form that external consciousness and internal consciousness are not separate from each other-they are all Bhairava. So he mixes everything in Bhairava state. That is the reality of his being. He is never away from that.

So it is not supposed like cook.

One who is *tapasī*, one who is given to penance, why *sthira prajña śabda* [God consciousness] is not attached to him?

For that he says:

विषया वितिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं सरोऽप्यस्य परं दृष्टवा निवर्तते ।।61।।

viṣayā vinivartante nirāhārasya dehinaḥ/
rasavarjaṁ raso 'pyasya paraṁ dṛiṣṭvā nivartate //61//

Nirāhārasya, when he does not take anything, he does not eat anything, when he is fasting; at that time for him there is no choice to eat something. There is no choice. One who has no vigor, one who has lost vigor, he has no choice to enjoy the worldly enjoyment.

For instance one who is fed up of this body. His body is always aching, and he is fasting, he has no appetite, his appetite is gone for good, and who does not even digest water, for him there is no *viṣayā* [worldly pleasure]. If somebody comes for him, "let us go and see a picture", he won't see a

picture, he is fed up with all these things because he has no choice. But when by and by the vitamins are inserted in his body, and he gets again those cravings for worldly pleasures appear again. This is example.

In the same way, one who is established in God-consciousness, one who is established in Parabhairava state, for him, he will never come to this limitation. If e is already placed in the limited world, still in spite of being placed in the limited world, he does not move from his unlimited being, he is always there.

So this *rasa* [taste] does not vanish up to that point when Bhairava state is achieved, *paraṁ dṛiṣṭvā*, when he realizes that Supreme. What is Supreme? Bhairava state.

When he realizes the Supreme, *bas!* he has no choice afterwards in this world. In this world also he sees that, the glamour of his own nature.

यत्तस्यापि हि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।62।।

yattasyāpi hi kaunteya puruṣasya vipaścitaḥ/
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ //62//

Tasyāpī, that *tapasī*, one who is *tapasi*, one who is absorbed in that austerity, penance, although he is with knowledge, with knowledge of God-consciousness; but, *indriyāṇi pramāthīni*, these organs are looting him; *haranti prasabhaṁ manaḥ*, and his *mana*, his mind is focused in worldly pleasures at once.

So *tapasyā*, the penance, by penance you cannot be established in the state of Parabhairava, by penance. Penance won't help.

तानि संयम्य मनसा युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।।63।।

tāni samyamya manasā yukta asīta matparaḥ/
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā //63// [not recited]

This is a trick, how you are focused in Parabhairava state.

By awareness!

Not by weeping, not by laughing, not by possessing the grief. Parabhairava state is a trick. When you lose interest in other things than Parabhairava state. That is the Parabhairava state...

That cannot be observed by penance, penance is not successful there.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्कोधोऽभिजायते ।64।
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशबुद्धिनाशो बुद्धिनाशात्प्रणश्यति ।।65।।

dhyāyato viṣayānpumsaḥ saṅgasteṣūpajāyate/
saṅgātsañjāyate kāmaḥ kāmātkrodho 'bhijāyate //64//

krodhādbhavati sammohaḥ sammohāt-smṛitivibhramaḥ/
smṛitibhraṁśāṭbuddhināśo buddhināśāt-praṇaśyati //65//

Anybody who is thinking of ... one who is meditating upon God-consciousness, go on meditating, meditating, and at the same time he thinks, "this meditation of God-consciousness is very sweet." And this is one thought, this is temptation, temptation is there, it is *māyā*. And this thought focuses him to other things than this Parabhairava.

And afterwards it [mind] goes, "there was something like that," this *saṁskāra* [impression] it gives mode to another *saṁskāra*, [then] another *saṁskāra*, and he is on the inferior plane of world.

JOHN: The saṁskāra that, "this meditation is sweet"?

SWAMIJI: Not meditation. He is dragged away from God-consciousness by and by. This is the *māyā*. You must be so alert, and so ... you can't remain idle. Meditation you have to do with vigor, with alertness. If alertness is a bit lessened – gone! It will carry you to the ordinary course of being. You are just like dogs in the street. There is no God-consciousness.

So this is a trick. This is a trick when there

is *śaktipāta*. When there is *śaktipāta* you are focused.

Kṣiptam, mūḍham, vikṣiptam, ekāgram, nirudham, these are states of mind. The states of mind are five; *kṣipta, vikṣipta, mūḍha, ekāgra, nirudha*.[4]

Kṣipta is for yogi – these are for yogis – *kṣipta*:

"*Om namaḥ śivaya– Om namaḥ Śivaya– om namaḥ śivaya– om namaḥ śivaya*... I had been there ... I will go to some other shop tomorrow ... *om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya* ... O Denise is very good disciple of mine ... *om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya* ..." like that, he is dragged. It is called *kṣipta*; this is the nature of *kṣipta*. This is first yoga, first start of yoga. At that time you should not allow this [mind] to think other things, similar to this. It may be similar.

Do you know similar?

And there is another *vikṣiptam*. *Vikṣiptam* is : "*om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya* ... What are you doing? ... I have to go there ... no ... *om namaḥ śivaya– om namaḥ śivaya*." Just at once you ...

JONATHAN: Become aware.

SWAMIJI: ... no sooner it has taken its step outside, you ...

JONATHAN: You pull it back.

SWAMIJI: ... you pull it back at once. That is *vikṣiptam*.

If you do it like that, then there is third state, that *ekāgra*. *Ekāgra* means: "*Om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya–* go on – *om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya–* and "*aaah*" [yawning] – *om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya–* [scratching] – *om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya*." This is *ekāgra*.

But these things [yawning, scratching etc.] happen. These things they destroy this one-pointed-ness.

Then it is *nirūddha*, at once, "*om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya– om namaḥ śivaya* ..." Then it goes on in one chain.

He says in that ...

yatroparamate cittaṁ niruddhaṁ yogasevanāt /
yatra caivātmanātmānaṁ paśyannātmani tuṣyati //
B.G. *Chapter* 6.21. *[not recited in full]*

Yatroparamate cittaṁ niruddhaṁ yogasevanāt, at that time when by *yogābhyās*, it reaches the state of *nirdha*, of the fifth state of yoga, what happens then?

Yatra caivātmanātmānaṁ paśyannātmani tuṣyati, where he realizes his own nature and he is enjoying the super consciousness of that nature.

sukhamātyantikaṁ yattadbuddhigrahya-matīndriyam/
vetti yatra na caivāyaṁ sthitaścalati tattvataḥ//
B.G. *Chapter* 6:22. *[not recited in full]*

Sukhamātyantikaṁ yattad, and that glamour of that *sukham*, (*sukham* means godly...

JOHN: Pleasure.

SWAMIJI: Not pleasure, you can't say pleasure.

JOHN: Super pleasure?

SWAMIJI: Yes.

[And] *buddhigrāhyam*; it is *buddhigrāhyam*, only you can calculate it with intellect, not with body. *Atīndriyam* it is beyond, that *sukha* [bliss] is beyond cycle of organs. Organs cannot experience that *ānanda*, that bliss. And once he is established in that, *na calati tattvataḥ*, he is not moved as all, for one second also he is not moved from that.

JONATHAN: But to achieve that state you have to have that *śaktipāta*, isn't it?

SWAMIJI: *Śaktipāta* means you have to maintain your vigour, you have to maintain your will. There must be firm will. That is *śaktipāta*. *Śaktipāta* is not derived from other sources. You have got *śaktipāta*, you have got power of *śaktipāta* to have it. You process it with

4. These are the five states of mind as mentioned in classical yoga texts.

vigour, with force, because you have got that power.

But you don't like it! (Laughs...)

You don't like it and go on meeting others and everything and ...

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ।।66।।

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्यशु बुद्धिः पर्यवतिष्ठते।।67।।

नास्ति बुद्धिरयुक्तस्य नचा युक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ।68।

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ।।69।।

तस्माद्यस्य महाबाहो निगृहीतानि सर्वतः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता।70।

rāgadveṣavimuktaistu viṣayānindriyaiścaran/
ātmavaśyairvidheyātmā prasādamadhigacchati /66

prasāde sarvaduḥkhānāṁ hānirasyopajāyate/
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate/67/

nāsti buddhirayuktasya na cāyuktasya bhāvanā/
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham/68/

indriyāṇāṁ hi caratāṁ yanmano 'nuvidhīyate/
tadasya harati prajñāṁ vāyurnāvamivāmbhasi //69//

tasmādyasya mahābāho nigṛihītāni sarvataḥ/
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā //70//[5]

[not recited or translated]

Now this is 70th *śloka* finished.

JONATHAN: Can I just ask one question? What causes that change? You said you possess that *śaktipāta*, that power, but you don't like it, you just go to these other things. What makes that change, when you suddenly are not worried about these things and you dive into that?

SWAMIJI: When *śaktipāta* comes from within. From within! *Śaktipāta* does not come from without. It is not without.

JONATHAN: It is there already.

SWAMIJI: It is there. Because when God is united with limited God, limited God is not separate from unlimited God.

'Yogī ca sarvavyavahārān kurvāṇp'pi ...' [comm.], that *yogī* although he does each and every activity of the world – he moves to pictures, he moves to everybody, he moves to cinemas and sightseeing and everything, whatever we do – *lokottaraḥ*, but he is above, he is supreme.

And Lord Kṛiṣṇa places before Arjuna his real state of life, real state of being, [for the one] who is established in Parabhairava.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा रात्रिः पश्यतो मुनिः ।71।

yā niśā sarvabhūtānáṁ tasyām jāgarti saṁyamī /
yasyāṁ jāgrati bhūtāni sā rātriḥ paśyato munḥ //71//

Yā niśā sarvabhūtānāṁ ... yā sarveṣāṁ niśā [comm.], that who is night for everybody (what is night? – *mohanī māyā*, the span of *māyā*), *tasyāṁ munirjāgarti*, the *yogī* in that *māyā* he is aware, he remains aware.

5. Swamiji's translation of these verses from Bhagavad Gītā audio, USF archive:

66. The aspirant who goes on tasting those pleasures of the senses, but with those organs which are absolutely free from attachment and hatred, which are absolutely under his control, he entres in the state of absolute purity.

67. And when his mind becomes purified, all pains of the world take their end altogether, and his intellect gets established in his God consciousness.

68. The one who is not alert, his intellect is wavering, and he has no love for this practice. When he has no love for practice how can he get peace; how can he get that blissful state?

When you love your practice, *bas*, you will do it. It is not in the hands of God. It is in your hands. Create love for God!

69. What happens when you don't have the way of love? Then you mind follows the activities of your organs without any argument, and your awareness is carried away from your control just like a boat is carried away by a storm.

70. That man whose knowledge and intellect is established fully, the flow of his sense organs are controlled, he is established in his nature of alertness, and he has realized his nature.

Yasyā ca daśāyāṁ loko jāgarti, and in which state *loko jāgarti*, ordinary people remain aware, what is that? – *nā nāvidhāṁ ceṣṭāṁ kurute*, they do all activities of the world, *sā muneḥ rātriḥ* for this state of *yogī*, it is night for him. Because *yato'sau vyavahāraṁ pratya buddhaḥ*, he does not understand what is *vyavahāra* (*vyanahāra* means worldly activities).

In other words, it will be clarified, Abhinavagupta says, *etaduktaṁ bhavati*, I will clear this more vividly.

Yeyaṁ māyā khalu, this *māyā*, which is *māyā* placed here in this world, *tasyā mohakatvaṁ* [*nāma*] *rūpaṁ sukhatantratābhasanaṁ ca* [comm.], it has got two wings of ... two aspects. It subsides your God-consciousness – this is one activity of *māyā*. And another activity, at the same time attached to that activity, is *sukha tantratābhasānaṁ*, it produces formation of happiness, joy. And an ordinary person ignores that *mohakatva*, that being away of God consciousness – of *māyā* – and another phase is to give ...

DENISE: Happiness and joy.

SWAMIJI: ... happiness joy. And ordinary people ignore that *māyā*, and they focus themselves in joy. And on the contrary the one who is a *yogī*, he always sees, observes that there is *mohakatva*, there is threat that it will take you away from God-consciousness. And that joy-ness he does not respect. He does not respect that joy which it shows, [that] joy whom worldly people respect.

DENISE: Yogi?

SWAMIJI: The yogi does not respect that joy.

Tastadīyaṁ mohakatvaṁ tadunmūlanāya paśyati, that *mohakatva*, absence of God-consciousness, he puts force in absence of God-consciousness – *yogī* – so that God-consciousness is always appearing vividly to him, and, *sukhatantratāṁ tu nādriyte*, this joy he does not respect; he does not respect that joy, the pleasure of joy.

How does he act then?

It is nearly ending, 72nd śloka.

आपूर्यमाणमचलप्रतिष्टं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ।।72।।

āpūryamāṇamacalapratiṣṭhaṁ samudramāpaḥ praviśanti yadvat /
tadvatkāmā yaṁ praviśanti sarve sa śāntimāpnoti na kāmakāmī //72//

Just like *āpe*, varieties of all rivers, just like varieties of all rivers, that flows of all rivers *praviśanti* in the end, *praviśanti*, enter, get entry in the ocean, in the ocean who is *āpūryamāṇam*, who is always filled with these streams and all varieties of rivers. *Acala pratiṣṭaṁ* it does not change its being (what? – ocean; ocean is same) *pratishṭaṁ* he is always established in his own nature. Just like all streams and all rivers enter and they are calmed down there.

In the same way the, real person who is established in God-consciousness all thoughts, with force come to him, get entry in him and they are calmed down. There they are calmed down, they become established in one-pointedness. In the same way all thoughts and all desires go, get entry in that person, and they are calmed down; they become *nirvikalpa*. In the same way God-consciousness, [the one] who is established in that God-consciousness, he is always peaceful. He is not hankering after worldly pleasures afterwards.

He'll enjoy worldly pleasures, why should he not.

JONATHAN: But he doesn't hanker after them.

SWAMIJI: He does not hanker. If he enjoys, well and good, if he does not enjoy, he does not pound his head.

JONATHAN: And if pain comes then he also enjoys that.

SWAMIJI: Yes.

JONATHAN: He enjoys everything.

SWAMIJI: Next *śloka*.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः सशान्तिमदिगच्छति ।।73।।

vihāya kāmānyaḥ sarvānpumāmścarati

nihaspṛhaḥ /
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati /73/

In the same way, that fortunate person who is established in *Parabhairava* state, and who *sarvān kāmānyaḥ vihāya*, all his desires have disappeared in his mind for good. *Carati* and he roams, he walks, he goes for walk, like *Bhairava*, he does for walk without any change in his nature. *Niraṅkāraḥ* he has not ego, *nirmamaḥ* he has not attachment for anybody, *sa śāntimadhi gacchati* he really is focused in that peaceful state of Parabhairava.

DVD 2.3 (49-12)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati /

O Arjuna, this is the reality of God-consciousness, which I have placed before you.

स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ।74 ।
sthitvāsyāmantakāle 'pi brahma nirvāṇamṛcchati /74/

No matter if you achieve this state at the time of death also, there is no fear, you will become one with *Bhairava*. There are some fortunate persons who become one with *Bhairava* at the time of death also. And most fortunate persons become [one with *Bhairava*] in the lifetime also. They are most fortunate. And fortunate persons are also those who become ...

[Swamiji addresses someone in the audience]

I think at the time of death you'll become fortunate.

I am fortunate already!

This is now conclusion of this second discourse ...

अत्र संग्रहश्लोकः
atra saṅgraha śloka,

.... by Abhinavagupta.

अहो नु चेतसश्चित्रा गतिस्त्यागेन यत्किल ।
आरोहत्येव विषयांछ यंस्तांस्तु परित्यजेत् ।।2।।

aho nu cjetasaścitrā gatistyāgena yatkila /
ārohatyeva viṣayāñchayamtāmstu parityajet

//conclusion of chapter 2//

This state of one's mind is very rare to get understood; you cannot understand the state of your mind. One who shuns the world already, worldly activity already – he possesses it. One who possesses it he shuns it. This is the trick !

JOHN: Say that again.

SWAMIJI: One who shuns this world, worldly activities he possesses it.

"I have left my wife, I have left my child, I have gone, I am *sanyasi*, I am ... " and he catches them again, by thinking. By thinking always thinking, "I had one chair that I have shunned; I had so much left in my house, that I have shunned; I have television set, that I have shunned; I am *sanyasi* now." And he catches hold of everything.

DENISE: He misses those things.

JOHN: By thinking about them.

SWAMIJI: No, he possesses it. He possesses it in mind. In mind he possesses everything by shunning. So you cannot understand the ways of your mind. One who shuns it, he possesses it. One who possesses it, he shuns it.

"I am in this world, I have nothing, I have shunned it." '*Srayaṁstāṁstu parityacet*, this is the conclusion of second chapter of Bhagavat Gītā. Now it is over.

Now there is third chapter of Bhagavad Gītā.

This way you had not been taught beforehand.[6]

[To be continued]

6. Swamiji is referring to his first English translation of the Bhagavad Gītā that he gave in 1975. In saying, "This way you had not been taught before", he was emphasizing this second translation (1990) to be a new revelation on Abhinavagupta's Bhagavad Gītā. [editor's not]

Selected Verses
from
Shri Gurustuti
(With Hindi & English translation)

Continued from the previous issue

बिभर्त्ति स्वस्मिन् स्वविमर्शशक्त्या
सर्गस्थितिध्वंसमनारतं यः ।
तमच्छमच्छन्नमनन्तरूपं
श्रीलक्ष्मणाख्यं प्रणमामि वन्द्यम् ।।13।।

जो अपने में ही स्थित अपनी विमर्शशक्ति के द्वारा जगत की सृष्टि, स्थिति तथा संहृति निरन्तर करते रहे हैं, उन्ही वन्दनीय, निर्मल, प्रकट रूप से विद्यमान तथा अनन्तस्वरूप वाले सद्गुरु श्रीलक्ष्मण जी को मैं प्रणाम करता हूं ।।13।।

13. I bow to that enternally pure, pauseless and adorable Shri Lashmana of infinite forms, who through his reflective energy (Vimarsha Shakti) is perpetually engrossed in creating, maintaining and destroying the objective universe within his own self.

प्रकाशरूपस्य चिदात्मनस्ते
स्वातन्त्र्यमेतन्नहि किंचिदन्यत् ।
शिवादिपृथ्वयन्तसमस्तविश्व–
रूपेण चैकोऽपि विभासि यत्त्वम् ।। 14 ।।

स्वयं एकाकी आप जो शिव से लेकर पृथ्वी रूप तक प्रकाशित है, वह सब कुछ चिदात्मा एवं प्रकाश–स्वरूप आपकी केवल स्वातन्त्र्य–शक्ति है, अन्य कुछ नहीं ।। 14 ।।

14. Your shinning forth-as the only one in this entire universe (comprising thirty-six elements) extending from Shiva to earth, is nothing else than an expression of Thy own Free-Will (Swatantra-Shakti) – Thou who art effulgent and conscious – Being.

त्वय्येव भातः स्मृतिविस्मृती ते
द्वयोरपि त्वं स्वयमेव भासि ।
तथापि सांमुख्यसुखाभिवर्षिणी
स्मृतिः प्रिया ते नहि विस्मृतिर्मे ।। 15 ।।

हे प्रभु ! यद्यपि आपका स्मरण तथा आपका विस्मरण आप में ही प्रकाशित है और इन दोनों में आप स्वयं प्रकाशमान् हैं, तथापि आपके सामुख्य–सुख का वर्षण करने वाली आपकी स्मृति की मुझे प्रिय है, विस्मृति नहीं ।। 15 ।।

15. The experiences of remembering as well as forgetting thee, both rest in Thee as Thou shineth forth in both of them. Yet I like the act of remembering Thee in preference to forgetfulness, as the former showers bliss characteristic of Thy presence.

वाचा कया त्वामहमीशमीडे
प्रसादये त्वां क्रियया कया वा ।
यतः सदान्तर्मुखभास्वरूपो
न मायिकं पश्यसि किंचिदेतत् ।। 16 ।।

मैं किस वाणी से आपकी स्तुति करूं और किस क्रिया से आपको प्रसन्न करूं ? क्योंकि आप सदा अन्तर्मुख प्रकाश–रूप होने से बहिर्मुख मायिक पदार्थ को देखते ही नहीं हैं। फलतः मेरी वाणी और मेरी क्रिया मायान्तर्गत होने से आपकी स्तुति करने में अथवा आपको प्रसन्न करने में असमर्थ है ।। 16 ।।

16. With what kind of speech and action can I precipitiate Thee, O Lord, whose consciousness remains ever focused within Thy own self and who never recognises any Māyic expression (e.g. speech, actions which constitute the means of worship.)

स्तुवन्नपि त्वामहमेमि सद्यः
परामृताधायि चमत्कृतिं ते ।
तथाप्यविच्छिन्नसुखैकधाम
याचे स्वभावं त्वदकृत्रिमं तम् ।। 17 ।।

यद्यपि मैं आपकी स्तुति करता हुआ भी आपके परम अमृत को देने वाले चमत्कार को क्षण मात्र में ही प्राप्त कर लेता हूं, तथापि हे अनवच्छिन्न, अद्वितीय, आनन्द–स्वरूप ! मैं आपसे, आपके उस अलौकिक अकृत्रिम स्वभाव के लिए याचना करता हूं ।। 17 ।।

17. Though by praying to thee I do realise, in an instant, thy supreme nectar-yielding miracle, yet I beg of you the only one, pauseless and blissful Self, to grant me thy wonderous self-realisation every moment, thus making it my very nature.

तस्याप्रतर्क्यविभवस्य महेश्वरस्य
पादौ नमामि नयनामृतलक्ष्मणस्य ।
देवस्य यस्य महतः करुणाकटाक्षै–
रालोकितोऽहमिह विश्ववपुर्विभामि ।। 18 ।।

मैं उन अकल्पित वैभव वाले, नेत्रों को आह्लादित करने वाले, सर्वैश्वर्य–संपन्न सद्गुरु श्रीलक्ष्मण जी के चरणों को प्रणाम

करता हूं, जिन महान देवता के कृपा–कटाक्ष से प्रकाशित हुआ मैं विश्वात्मा बन गया हूं ।। 18 ।।

18. I bow to the lotus feet of my master Shri Lakshmana, who cannot be imagined through intellect, who is full of glory, who resembles Shiva and has become nectar for my eyes. Having been the object of his very kind glances I perceive this world of objectivity as my own body.

प्रत्यात्मभूतः परमात्मरूपो
नित्यः शिवः सर्वसुलक्षणोऽसि ।
लोकैरलक्ष्यो विदुषाभिलक्ष्यो
विलक्षणो लक्ष्मण उच्यसे त्वम् ।। 19 ।।

आप प्रत्येक प्राणी का स्वरूप बने हुए हैं। आप परमात्मा–स्वरूप हैं। आप सनातन, कल्याणमय तथा शुभलक्षणों से संपन्न है। आप सामान्यजनों से जाने नहीं जाते हैं, किन्तु ज्ञानियों के द्वारा ही जाने जाते हैं। आप विलक्षण होने पर भी लक्ष्मण नाम से पुकारे जाते हैं ।। 19 ।।

19. Pervading every animate object, Thou art supreme Self, eternal Shiva, possessing all divine qualities. Ever beyond the recognition of the worldly men, Thou art known only by the wise, Being so extraordinary thou art called by the name of Lakshmana.

अनन्तशास्त्रोदधिमन्थनाप्यं
यदात्मतत्त्वं परमामृताख्यम् ।
तद्वर्षिणी यस्य कृपाङ्गदृष्टिः
स त्वं शरण्यः शरणं ममासि ।। 20 ।।

अनन्त शास्त्र–रूप समुद्र के मन्थन से प्राप्त होने योग्य जो आत्मतत्त्व रूपी परमामृत है, उसकी वर्षा करने वाली जिसकी कृपा–दृष्टि है वही आप शरणागतों के रक्षक मेरी भी रक्षा करने वाले हैं ।। 20 ।।

20. Known as supreme nectar this self is attainable through churning of the ocean of innumerable *shastras*. I take refuge unto Thee, O Protector, whose kind glances are equally capable of bestowing the realisation of the Self.

शिष्याननेकाञ् जगतः समुद्धर–
न्नासीत्पुरा गुप्तगुरुर्गरीयान् ।
यो लक्ष्मणो लक्ष्मण एष नो गुर
पायात्समस्ताञ् शरणागतान् सः ।। 21 ।।

अनेक शिष्यों को संसार–समुद्र से पार करते हुए जो श्री अभिनवगुप्त जी के गुरु श्रीलक्ष्मणगुप्त जी पूर्व–काल में हुए हैं, वे ही (आज अवतरित हुए) हमारे सद्गुरु श्रीलक्ष्मण जी हम सभी शरणागत शिष्यों की रक्षा करें। ।। 21 ।।

21. In past there existed the great Lakshmana-gupta, Guru of Shri Abhinavagupta, who had uplifted numerous disciples from the mire of ignorance. The same great master has now reincarnated as Shri Lakshmana, our master. May he protect us all who have taken refuge in him.

शिवस्वरूपोऽपि जगत्स्वरूपः
स्वात्मस्वरूपोऽपि परस्वरूपः ।
नित्योऽपि यो नित्यमनित्यरूप–
स्तस्मै नमः श्रीगुरवेऽद्भुताय ।। 22 ।।

जो शिव–स्वरूप होते हुए भी जगद्रूप हैं, स्वात्म–स्वरूप होते हुए भी पर–स्वरूप हैं, जो सदैव नित्य होते हुए भी अनित्य–स्वरूप बनते रहते हैं – उन अद्भुत श्रीगुरुदेव को मेरा प्रणाम हो ।। 22 ।।

22. Though Shiva by nature, he has assumed the world of objectivity as his form. Even though one with Supreme Self, he has manifested himself in diverse forms. Eternal though he is, he has assumed various ephimeral forms. Salutations unto such an extraordinary master.

दृष्टप्रभावं परिमुच्य देवं
स्तूयात्कथं दासजनः परेशम् ।
युष्मत्कृपापांङ्गनिपीतपापा
भवन्ति सद्यः पशवो महेशाः ।। 23 ।।

जिन गुरुदेव का प्रभाव दासजन प्रत्यक्ष रूप से देख चुके हैं, उनको छोड़कर वे दास भक्तजन अन्य दूसरे की स्तुति कैसे करेंगे, क्योंकि पशु समान पापीजन भी आपके कृपा–कटाक्ष से क्षणमात्र में निष्पाप बनकर शिवरूप ही बन जाते हैं ।। 23 ।।

23. How can I afford to sing in praise of any other God in preference to my own glorious master whose greatness I have myself witnessed? By thy mere kind glance even the ignorant ones get liberated from sins and become, in an instant, one with Shiva.

किं वर्णयामो महतांच तेषां
भाग्यं भवत्पादरजोऽनुरागिणाम् ।
पुण्यातिसंभारशतैरदृश्यो
येषां भवान् दृक्पथगोचरः शिवः ।। 24 ।।

जिन महान पुरुषों को आपकी चरण–धूलि में अनुराग है, उनके भाग्यों की क्या सराहना की जाये, क्योंकि अनन्त पुण्यों से भी दर्शन में न आने वाले आप शिवस्वरूप उनके संमुख सदैव विद्यमान रह रहे हैं ।। 24 ।।

24. How can I describe the glorified destiny of those fortunate few who are devotedly attached to the dust of thy feet and perceive Thee easily, Thou who cannot be seen even by accumulating infinite heaps of virtuous deeds? **[to be contd...]**

Gāyatrī in the Non-dualistic Śaiva Tradition of Kashmir

– Prof. Navjivan Rastogi* –

While rummaging through the pages of Abhinavagupta's (AG) *Vivṛti-vimarśinī* on the opening verse, or the opening sentence (*ādivākyam*) to be more precise, I was intrigued by profound depth, beauty and intense reverentiality of Abhinavan insights on the Gāyatrī. What strikes me is the fact that he is deliberately inserting this discussion, since his purpose could have been achieved even without this exercise. While exegeting the phrase "*trayyāṁ vāci*" in Utpala's (UTP's) *Tīkā*, i.e. *Vivṛti*, his immediate concern is to pinpoint that the author of the *Sūtra* (i.e IP *Kārikā*), *Vṛtti* and *Tīkā* is one and the same person and that the genre diversity of the (three) treatises so ventured is a result-oriented exercise despite their remaining grounded in the integral purposiveness of the common author.[1] The word *trayī* ("triad"/"group of three") in *bahuvrīhi* compound means "that what has three parts" (*trayo' vayavāḥ yasyāh sā*), qualifies *parā* ("supreme"/"transendent") and is central to the hermeneutical narrative representing *parā vāk* as inclusively transcending and comprising of *paśyantī, madhyamā* and *vaikharī*. In order to convincingly demonstrate the integral unity of purpose and its differentiated fruitional manifestation in and through the diversified phases of UTP's textual creativity AG develops twin equational correspondences for instantiation. The first correspondence he posits is between the Gāyatrī together with its constitutive triad (*trayī*) usually identified with the *Veda-trayī* ("triad of Vedas") but actually interpreted and evolved in multifarious constructions and *Parā vāk* along with its emanative phases. The Gāyatrī is used as an exemplar illustrating *Parā vāk*. The second correspondence is seen between Parā vāk (including its emanations) and the authorial activity inclusive of its manifested dimensions. Now at this stage the process of instantiation or exemplication is slightly complex. *vāk* primarily and the Gāyatrī secondarily are taken recourse to illustrate the integrative yet distinctive approach of the author in his original and commentarial writings.

In our common perception the Gāyatrī is invariably linked with the Vedic stream as a defining element of the Hindu world-view and identity. As such it holds a position of eminence par excellance. Though the *tantric* stream also forms an integral part of the Hindu identity, its attitude towards Vedic world-view is largely marked by some kind of antagonism and transgression. It is against this background that AG's foregrounding of the Gāyatrī, that too in an intensely reverential sublime valuation, is indeed baffling and seeks answers. What is still more intriguing, that AG is able to garner astounding endorsement from his own tradition.

The Gāyatrī under reference is the sacred Vedic mantra[2] appearing in twenty four-syallabled *gāyatrī* metre. Barring one or two exceptions[3] it is generally hailed as a mantra, its other two senses[4] remaining subdued. Apte in his dictionary[5] records *gāyatrīvallabha* as an epithet of Śiva, but

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the Kashmir Śaivists are not familiar with this term. However their engagement with the Gāyatrī appears symmetrical with their historical growth spanning over three clearly marked phases. With Abhinavan phase in the middle, the other two phases could be described as pre-Abhinavan and post-Abhinavan. The pre-Abhinavan phase begins with the *Gītā* where the *Gāyatrī* is singled out as the model *chandas*[6] epitomizing the divine. Since the Gāyatrī's recital is always preceded by the syllable *Oṁ*, it will be only fair to refer to two other verses of *Gītā* where such a recital is made mandatory, *Oṁ* signifying the essential nature of the Absolute as pure light of consciousness.[7] Bhaṭṭa Nārāyaṇa (BN), the author of the *Stavacintāmaṇi* (St. Ci), a text held in great esteem by the lineage of AG, and who preceded AG at least by 100 years, reiterates the original spirit of this mantra (after slight attunement with the doctrinal requisites) in singing laurels of the divine effulgence as prompter of our wisdom and all our mental functioning.[8] In the Śaiva scheme the Veda is viewed as the divine command or injunction and the *Gāyatrī* is construed by implication, which is rendered explicit by its commentator Kṣemarāja (KR) later,[9] as emphasizing the ordainership of the Lord towards issuing such injunctions.[10] Sāmba Miśra, in his *Pañcāśikā*,[11] depicts the *Gāyatrī* recital preceded by *praṇava* and *vyāhṛtis* as articulator of the supreme radiant abode called *bhargas* ("effulgence") subsuming all other effulgences within.[12] This text also takes into account Gāyatrī's other aspect as one of seven Vedic metres[13], figuratively likened to the sun's seven horses, in a passing description without making a conceptual statement.

During post-Abhinavan era (to the Abhinavan phase we will come later) KR's formulations are most important. The other notable scholars in this period are Śitikaṇṭha and Bhāskarakaṇṭha. In his commentary on the St.Ci. KR formulates BN's Lord as *bodhāditya* (gnosis-sun), His intuitive light (*pratibhā*) as radiance of the *praṇava* (*praṇavatejorūpa*) which constitutes essence of three Vedas[14] (*ṛgādivedatrayasya yat paraṁ śukram*). Innovating upon BN who perceives the Veda as the divine command (*vedātmikā ājñā*) KR treats the injunction or command as the precise meaning of the Veda, which by virtue of its nature as command or order, makes it imperative to look at the God as its source, issuer and/or organizer of the syntactical meaning of the insentient words in that command. At this point KR deliberately invokes the Gāyatrī, which in fact is not there in the subject *kārikā*, emphasizing that Gāyatrī's main refrain is to affirm and present this particular aspect of the Godhead.[15] KR identifies the Gāyatrī, the matrix of Veda (*vedamātā*), with vākśakti. It lauds and speaks of the Godly effulgence (understood in the sense of *pratibhātmaka - praṇava - tejaḥ* earlier) as instigator of the universal subjective activity and as such capable of leading our minds, emerging from the deeply entrenched empirical condition, to the path of immersion in the self.[16] Significantly enough, KR censures the adherents of the Veda for their failure to grasp the real meaning of Gāyatrī, which, by implied contrast, happens to be the privilege of the Śaivists[17]. In his commentary on the *Sāmbapañcāśikā* KR remains consistent in his portrayal of the Gāyatrī as *vākśakti* (though this term is not expressly used) which constitutes the language of the Vedas and whose four *vyāhśtis* ("utterances") preceded by the *Oṁ-syllable* express the instructable supreme *śāktā* effulgence of the consciousness-sun (*cidāditya*) and thereby flood the empirical existence with non-dualizing spiritual bliss. These four *vyāhṛtis* represent the universal object, means and subject of cognition as well as the cognition (*pramiti*) in its entirety. In this he discovers a close parallel between the notion of *japa* in the

Śivasūtras (3/24) and the *gāyatrī*.[18]

During post-Abhinavan phase we come across two more theorizations. One is found in *Śitikaṇṭha*, the well-known author of the *Mahānaya-prakāśa* and a great *Krama* teacher. In his *Kulasūtra*, which has been recently published as a fragmented tract, he describes the *Gāyatrī* as having three quarters (*tripād*) and twenty four syllables[19]. With its three *vyāhṛtis* it constitutes traingular figure or configuration of *rāva* ("sound/ resonance")[20]. In the system *rāva* is explained in two ways. One from a typical *Krama* perspective, where *rāva* stands for the reflective movement of thought (*vimarśa*) and is considered highest among the four sub-orders (namely *cāra, rāva, caru and mudrā*) of worship abounding in self-reflection.[21] The other notion of *rāva* pertains to sound or resonance which is indentified with *parāvāk* and is supposed to be of ten kinds accounted for by its division into threefold *vāk* subjected to further sub-division of each type into gross, subtle and transcendent levels and their ultimate substrate, i.e. *Parā Vāk*.[22] The *Bhāvopahāra*, in all likelihood authored by Cakrabhānu, a pre-Abhinava *Krama* teacher, describes *rāva* as inner resonance which assumes the form of a song at the audible plane.[23] Taking an overview of these varying nuances rāva in all probability appears to stand for *Parāvāk* with its threefold emanation.

The second formulation is found in *Bhāskarakaṇṭha* (18th century), whom we know as the illustrious author of the *Bhāskarī* on the *IPV* of AG. Drawing a full-fledged imagery in his *Cittānubodhaśāstra*, Bhāskara reckons *gāyatrī* as *brahmagāyatrī*, and equates *savitā* (sun) with *ātman* (self), *bhargas* (effulgence) with power, *vigour*, vitality (*bala*) or virility (*vīrya*) of the self generally believed as the driver or guiding principle (*preraka*) of all – knowing and acting. Bhāskara's immediate context is discussion on 'mantras' in *Sp.K.* 2/1 and their being endowed with (*tadākramya*, laying hold of) the vitality of (the *spanda* principle). Contextually, thus, the *Gāyatrī* emerges as the mantra par excellence as denoter or expressive of its inner virility (*mantravīrya*).[24]

Let us now go back to AG. As pointed out at the outset AG develops his hermeneutics of the Gāyatrī in the fashion of an image and its counter-image between the Gāyatrī and vāk. He exposits *Parā vāk* as *trayī*, i.e. a whole constituted of three parts namely *paśyantī, madhyamā* and *vaikharī*, in the nature of ideation encompassing the entire objectivity within as undifferentiated from itself. This ideation is subjective or agential function of *vāk* consisting in self-affirmation, holding the world within – world, which is pure language (*vāṅmaya*), i.e. pure verbalizing in form (*śabdanaikaśarīra*), impregnated with awareness (*saṁvedanānuviddha*) marked by reflection in the nature of a cognitive judgement (*pramiti-lakṣaṇa*) in the state of experience-continuum (*paridṛśyamānam*). In the course of gradual evolution the world, so conceptualized, emanates as evolution-inclined (*vikāsonmukha*) at the *paśyantī* level, evolving (*vikasat*) at the *madhyamā* level and fully evolved (*labdhavikāsa*), by the reason of its being grasped separately, at the *vaikharī* level.[25]

It is at this point that AG ropes in Gāyatrī as furnishing a perfect example. The evolution of *vāk* runs exactly parallel to that of the Gāyatrī this is the central theme. Faithfully echoing the Vedic delineation of the Gāyatrī, AG conjures up a complete metaphor. Just as the dazzling resplendence of the sun keeps ever shining in the sky so is the case here. The Gāyatrī is of the nature of *pratibhā* (luminous consciousness),[26] which is nothing but the effulgence of the gnosis-sun (*bodhāditya*). This gnosis-sun is permanently shining in the firmament of one's heart and is deft in rendering inspiration in to the deserving.[27] Thus the Gāyatrī emerges as the light,

awareness as the sun, one's heart as the sky and its function as inspiring the creativity by one who is competent or deserving (that is, who is cut out for the given task). (One could easily figure out here as to how AG is conspicuously preparing the ground for developing his thesis). Towards charting the progressive unfoldment of the Gāyatrī AG specially picks up the word *amutra* ("there/therein") from his grandteacher's *Tīkā* and accords six interpretations, eventually reducing them to three, as under :

1. (a) *amutra*, "in the other or next world" : the Gāyatrī (successively unfolds as) the instrument to the attainment of the other/next worldly fruit.[28]

(b) *amutra*, "in the other world identical with the universally acclaimed Veda defined by inner *praṇava*"[29] : the Gāyatrī gradually evolves.

The two (a) & (b) form one group in the sense that the three gradually evolving phases of the Gāyatrī are common and may be tabulated as under :

	Form	Plane	Characterstic	Description
(i)	'Let me perform' (*karavi iti*)	Volitional (*saṁkalpa-bhūmi*)	internal (mental) ideation (*antar iti*)	Tending to evolve (*vikāsonmukhā*)
(ii)	*'Yeah'* (indicating readiness/proclivity) (*Om iti*)[30]	commencement of sacrificialaction (*karma- prārambha*)	appearing in the form of (a) admission (*abhyupagama*), and (b) pre-māntric manifestation	evolving (*vikasantī*)
(iii)	The triad of the Rk, Yajuḥ and Sāman Vedas asa collective entity	performance of sacrificial action (*karma-saṁpādana*)	The role of hotṛ priest, *adhvaryu* priest and the *udgātṛ* priest in full articulation	evolved (*labdhavikāsā*)[31]

[to be contd...]

1. सूत्रवृत्तिटीकानां च एकग्रन्थकारनिर्मितत्वम्, एकवक्तृप्रयोजनत्वेऽपि च ग्रन्थभेदनिर्माणसाफल्यंदर्शयितुमाह 'त्रय्यां वाचि' इति। – IPVV, I, p.14. See for a brief but useful expose on inter se connectivity of the Sūtra, Vṛttī and Vivṛti, IPVṛ., p.XLII
2. तत्सवितुर्वरेण्यंभर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । – Rv. 3/62/10

   In common practice the mantra is recited with prefix of the *praṇava* and three *vyāhṛtis*, i.e. ऊँ भूर्भुवः स्वः.
3. *Sā.Pañ* .42; Ku. Sū 43
4. गायत्री छनदस्के उपनयनाङगे.मन्त्रभेदे च। – *Vācaspatyam* , IV, p. 2579
5. The Practical Sanskrit English Di( )nary, V.S. Apte, Part II, Poona, 1958, p. 657
6. .... गायत्री छन्दसामहम्। – BG 10/35
7. Ibid. 17/23-24. The pre-Abh. .va commentator Rāmakaṇṭha's precise take is this : अत्र ओमिति चित्प्रकाशमात्रस्य ब्रह्मस्वरूपस्य वाचकं पदम्। – vide *Sarvatobhadra* on BG 17/23. Later the word *nirdeśaḥ* in BG 17/23 is glossed by AG in his *Gītārthasaṁgraha* as *saṁmukhīkaraṇam*, "bringing face to face", implying in effect "leading some one for direct encounter with the Divine".
8. गायत्र्या गीयते यस्य धियां तेजः प्रचोदकम् । – *St. Ci.*, verse 77
9. *St.Ci.Vṛ.* on verse 69 : नियोक्तृत्वं च भगवतो गायत्र्यैव उक्तम् ... ...यदभिधास्यति.... ।
10. यस्य वेदात्मिकाझेयमहो गम्भीरसुन्दरी। – *St. Ci.* 69
11. This text, the *Sāṁbapañcāśikā*, has not been fully assimilated within the core corpus of the Kashmir Śaivite texts. Our simple reason for inclusion is KR who is a devout Śaiva commentator and who views the sun, the deity addressed, as gnosis-sun (*bodhādityā*) reckoned in terms of the Śaiva supreme ideality. As against the popular belief in regarding Sāmba as a mythical figure, B.V. Dwivedi identifies him with some Sāmba Miśra on the authority of the *Rjuvimarśinī* by Śivānanda. See for further details KT, p. 169
12. ध्यात्वा ब्रह्म प्रथममतनु प्राणमूलेनदन्तं

    दृष्ट् वा चान्तःप्रणवमुखरं व्याहृतीः सम्यगुक्त्वा।

    यत्तद्वेदे तदिति सवितुर्ब्रह्मणोक्तं वरेण्यं

    तदभर्गाख्यं किमपि परमं धामगर्भप्रपद्ये।। – Sā. Pañ., verse 10
13. सप्तच्छन्दांस्यपि च तुरगा ऋङ् मयं मण्डलं च। – ibid., verse 42

    Though not directly relevant, attention may be drawn to a parallel scenario. In the context of re-entry or

conversion *dīkṣa* (technically called *liṅgoddhṛti*) the *Tantrāloka* (22/20) enjoins seven common mantras, including the *praṇava-mantra* (not the Gāyatrī, of course) one of which is to be used for worshipping God:

प्रणवो मातृका माया व्योमव्यापी षडक्षरः ।

वटरूपोऽथ नेत्राख्यः सप्त साधारणा अमी ।।

14. *Vi. on St. Ci.* 69

Elsewhere KR posits *praṇava* as *mahāmantra*, identical with *niṣkalanātha* (marking the unified essence of five *praṇavas*) whose primary nature consists in reflecting on God's immanent aspect in its totality as one with itself:

प्रकर्षेण नूयते स्तूयते अभेदपरमार्थतया विमृश्यते, अशेषविश्वनिर्भरं पारमेश्वरं स्वरूपं येन स प्रणवो निष्कलनाथः तदभिन्नव्याप्तिक ओंकारोऽपि ।......महामन्त्ररूपः प्रणवः । – *Vi. on Sv. Ta.* 6/5

15. नियोगरूपाज्ञात्मा अयं वेदार्थः स नियोक्तरि आज्ञातरि सति उपपद्यते अन्यथा कथमिव जडस्य शब्दस्य संघटनार्थवत्त्वं नियोक्तृत्वं स्यात्, नियोक्तृत्वंच भगवतो गायत्र्यैव उक्तमपि श्रोत्रियैः जाड् यात् न चेत्यते यद् अभिधास्यति 'गायत्र्या गीयते यस्य धियां तेजः प्रचोदकम् ' (*St.Ci.* 77) – *St.Ci.Vi.*, p 77-78

16. यस्य महेशितुः बोधादित्यस्य संबंधि तेजो वरेण्यं ज्योतिः वाक्शक्तिरूपया गायत्र्या वेदमात्रा धियां सर्वप्रमातृमतीनां चोदकं..... गीयते.....स प्रभुः .... अस्माकंव्यु त्थानावसरोन्मग्नाः धियः...... समावेशात्मनि सत्पथे....चोदयेत् । – ibid., p 87

17. सत्पथेइत्यस्य च अयमाशयः, यदेवं गायत्र्यैव प्रतिपादितं भगवतो विश्वधीप्रचोदकत्वम् अहरहः पठ्द्भिः अवबुद् ध्यमानैरपि मूर्खश्रोत्रियैः नावबु द्ध्यतेइति तत्कर्तृकैव एषा तेषामसत्पथेचोदना इति । – ibid., p 87; also see fn. 15, p. 3

18. Sā. Pañ.Vṛ, pp. 108-110 : वेदेषु ......ओंकारोच्चारणपूर्व, तदित्यादिगायत्र्याः सवितुर्विश्वप्रसूतिहेतोश् चिदादित्यस्य यत् .....भर्ग इत्याख्या यस्य तत् ......परिस्फुरत्तात्म शाक्तं तेजो...... धामगर्भ वरेण्यमनुग्रहकारि उक्तं तत् प्रपद्येसमाविशामि ।.......किंकृत्वा च प्रपद्ये? ...'भूः स्वाहा, भुवः स्वाहा, भूर्भुवः स्वः' इति च मन्त्ररूपाः, समग्र–मेय–मान–प्रमातृणां....परब्रह्ममयत्वामर्शनीर् व्याहृतीश् चत :.. .. उच्चार्य अथ च सर्वव्यवहारानेकरूपाः 'कथा जपः' इति शिवसूत्रादिष्टनीत्या तदभेदामर्शप्रधानतया ......व्युत्थानदशामपि तदभेदरसप्रोक्षितां विधाय इत्यर्थः । Interestingly enough, AG in a similar context cites the *Yogasūtra* (1/28: *tajjapas-tadarthabhāvanam*) to support his contention that the autonomous Lord is the immediate referent of the *praṇava*. – vide *IPVV*, II, p. 214

19. कन्दहृद् विन्दुकलयात्र प्राकृततत्त्वसंख्यार्णा त्रिपाद् गायत्री । – *Ku.Sū.* 43

20. तद् व्याहृतिभिस्तिसृभी रावत्र्यश्रसंस्थानम् । – ibid., 44

21. तत्र चतुर्ष्वपि पूजामिंषु प्राधान्येन रावोपयुज्यते। अन्येषांतु पर्यन्ततस्तत्प्रयोजकतया परिग्रहणम् । तस्मात् स्वरूपपरामर्श एव परमा पूजा । – MMP, p. 110. For detailed treatment also see MP (S), pp 120-121 (अत्रादिदेव्याः.....रावोदय एव वर्णमिंः,रावोपशान्तिश्च संवितिमिंः इति......); also see *Tantrāgamīya Dharma Aura Darśana*, Vol. II, P. 878. Dwivedi subsumes *rāva* under *parāpūjā*.

22. श्रीब्रन्नयामले चोक्तं श्रीमान् रावो दशात्मकः ।। स्थूलः सूक्ष्मः परोहृद्यः कण्ठ् यस्तालव्य एव च । सर्वतश्च विभुर्योऽसौ विभु त्वपददायकः ।। – TA 5/97c-98

Jayaratha comments : इहास्य परवाग्रूपस्य अहंविमर्शात्मनो रावस्य प्रथमं तावद् हृदादिभवत्वात् पश्यन्ती–मध्यमा–वैखरीरूपतया त्रैविध्यं, प्रत्येकं च स्थूल–सूक्ष्म–परत्वेन त्रैविध्ये नवधात्वम्, एषां नवानामपि भित्तिभूतः परवागात्मा दशमः स हि स्वातन्त्र्यादेवमवभासयेत्, अत उक्तं "सर्वतश्च विभुः" स एव च विश्रान्तिस्थानम् । TAV, III, p.1025

Jayaratha connects this portion to TA 3/235-237; also see MVT 12/12: दशधा ध्वनिः । Yoga of MVT, pp.273; Sv.T.U., *paṭala* II, p. 9 (cited in *Bṛ.Ko.*, II, p. 272)

23. शष्कुलीकर्णयोर्बद्ध्वा यो रावोऽत्र विजृम्भते ।

तद् गीतमथ ते वाद्यमाद्यसंपुटघट्टनात् । – *Bhāvopahāra*, verse 32. Also see Ramyadeva's commentary, pp. 29, 32 (योऽन्तर्नादः स एव गीतं श्रोत्रपुटिकाबन्धयोः).

24. मन्त्रादीनांप्रयोगश्च स्वबलामिंणं स्मृतम् ।

"तदाम्यि बलं मन्त्राः" इति तत्रैव भाषितम् ।।

एतदेव बलं ब्रन्नगाय या समुदीर्यते ।

आत्मा हि सविता प्रोक्तोबलंभर्गः प्रकीर्तितम् ।।

प्रेरकंह्यात्मनोवीर्यं ज्ञानेकर्मणि च स्मृतम् । – *Cittānobodhaśāstra* 5/431, 433-434 ab

25. त्रयोऽवयवाः पश्यन्तीमध्यमावैखरीति यस्याः सा त्रयी परामर्शरूपा पिंडीकृताभिन्नसमस्तपरामर्शनीयराशिः परा भगवती। वक्ति स्वरूप विमृशतीति वाक्, तस्यां च एतत् इति परिदृश्यमानं वाङ् मयं प्रमितिलक्षणपरामर्शरूपसंवेदनानुविद्धतया शब्दैकशरीरं विश्वंयथा मिंण विकसितं, पश्यन्त्यांविकासोन्मुखं, मध्यमायां विकसत्, वैखर्यां पृथक्तया परामृश्यमानत्वेन लब्धविकासम् । – IPVV, I, p.5

26. Difficult to translate the word *pratibhā*, where different semantic nuances : intuition, light, counter-imaging, re-shining, reflection, knowing – all converge.

27. यद्वच्च गायत्री अधिकृतप्रेरणानिर्माणनिपुण निजहृदयगगन सदोदितबोधादित्य प्रभाप्रतिभारूपा । – IPVV, I, p. 15. The compound अधिकृतप्रेरणानिर्माणनिपुण0 may be dissolved in two ways, e.g.

(i) अधिकृतस्य या प्रेरणा तस्या निर्माणे निपुण0,

(ii) अधिकृते (अधिकृतजनविषये) प्रेरणाया निर्माणे निपुण0

28. "अमुत्र" इति आमुष्मिकफलदाननिमित्तम् । – ibid.

29. यदि वा "अमुत्र" विश्वप्रसिद्धे अन्तःप्रणवनिगमात्मनि । – ibid.

Four Types of Speech

in Kashmir Shaivism

– Late Dr. B.N. Pandit –

Bhartṛhari, an ancient Sanskrit grammarian and the orignator of the philosophy of Sanskrit grammar, says in his *Vakyapadiya*, "The eternally existant Brahman, being the changeless assence of speech, appears in the form of the phenomenal substance out of which the process of the universal existence proceeds."

Anādinidhnam brahma śabda-tattvam yadakśram
Vivartatertha-bhavena prakriya jagto yatah. (V.P. 1-1)

Many grammarians have tried to elucidate such principle of *Sābdabrahman*, but have not succeeded in putting forth any convincing explanation of the principle concerned. How does speech or word become matter and mind? Some commentators and later writers said that Brahman uttered the word '*bhu*', meaning earth, and the earth came actually into existence. They quoted some scriptural passages like "*bhūrityuktva bhuvamasrajat*", But it is, no doubt, a fact that no one among such writers has presented any convincing, logical or psychological explanation of the principle concerned. *Śabda-brahman* has thus remained a hidden mystery with all the successors of Bhartṛhari.

Authors of Kashmir Śaivism, especially Somananda, Utpaldeva and Abhinavgupta, having attained direct experience of such occult truth about the essence of spiritual philosophy, through the awakening of a superier type of intution, brought about by means of successful practices in Śaiva Yoga, explained the mystic principle quite convincingly. The sum and substance of their views regarding *Śabda-Brahman* and four types of speech is given below:-

Speech is not only the means to convey one's mental ideas to others, but also to understand things personally. The speech that serves as the means to convey ideas to others is generally the spoken speech termed as *vaikhari* or its written version. *Vikhara* is the hard gross form of a being and *vaikhari* has it as its abode. It is the gross speech. A finer speech that serves as the medium of thinking and understanding, the speech through which a person thinks and forms definite and indefinite ideas of words and their meanings. A word, its meaning and the undifferentiated idea of the both, go always together, hand in hand it. We never form any idea of a thing without mixing it with some word-image, known as *abhilāpa*, that shines brilliantly as the essential part and parcel of the idea. Both definite and indefinite ideas are thus penetrated and porvided by such word-image as their essence. Such mental speech of ideas, the medium of all thinking and understanding, is termed in Indian philosophy as *Madhyamā* speech (). The term means both interior and in-between. Being a mental entity and having the interior

puryāṣṭaka () as its abode, it is the interior speech. *Puryāṣṭaka*, the subtle body, has its position in between the gross physical body and that pure spiritual from of a being which consists of pure 1-consciousness, besides, having its position in between *vaikhari* and *paśyanti*, it is the in between speech.

Madhyamā speech contains word-image, word meaning and a unified idea of the both shining in it. Mutual diversity of those three elements also shines in it, though not as distinctly as in *vaikharī*. A person, while thinking is aware of the fact that his ideas, their word images and the objects understandable through them are three different elements having a close mutual relation. It is on such account that Patanjali refers to those three elements of speech by saying, "*Gaurīt Śabdo, Gaurītyarathah, Gaurītinanam*" (). All those three elements of *Madhyamā* shine simultaneously inside the understanding faculty of knowing person, but shine there as three different elements, bound together by a sort of mutual inseparability. But inseparability does not mean unity. It is a constant relation inside the field of diversity. Further right on the essence of speech has been thrown by the ancient authors of Kashmir Shaivism in this way:-

> Awareness is, in reality, the basic essence of all speech. We think of and talk about only such entities of which we are already aware, we intone to make others aware of such things while we speak about them. Awareness or *vimarśa* is thus the central point in all functions of speech. It is in fact the basic speech and the activities of thinking, understanding, speaking and writing are just some outward manifestations of awareness. Listening is also aimed at forming some awareness. *Madhyamā* is thus an internal reflectional manifestation of awareness taking the form of ideas. It is an outwad activity in this sense that it shines as something other than the thinking subject. *vaikharī* is the reflection of awareness in a still grosser outwardness, It, spread out in the form of sound, is heard by other beings also and develops in them a type of awareness similar to that which exists in the mind of speaker and is projected externally by him through its use. The whole process of *madhyamā* and *vaikharī* revolves thus round awareness or *vimarsa*.

The position of *paśyanti*, the basic beholding speech is still interior in comparisons with *madhyamā*. It resides in the inner person of a being and is for subtler in character then even *machyamā*. Through its medium of knowing person beholds in him the objective existence and on such account it has been given the name *paśyatī*, the beholding speech. Since mutual difference between word, word-meaning and idea of both starts to shine in the mental states of thinking and understanding. Then since this beholding awareness has its position inside the sure being of a person, lying beyond mind and everything mental, such difference does not shine so clearly in *paśyatī*.

Besides, *paśyatī* shines at such a state that transcends all types of ideation or *vikalpa*, because ideas are formed by mind. *Paśyatī*, no doubt, beholder's the objective existence in its undiversified farm of simple this ness or "*idantā*" but does not form all any idea or *vikalpa* about it. It shines as a pure self-awarencess bearing just a share of this-ness and appears as "*aham idam*" I am this. It is in fact the speech consisting of pure self-awareness at the stage of in partial unity. Since all the three elements of mental speech shine in it in an unverified form and since, both, the beholding subject or "*aham*" an the beheld object or *idam*, become evident in it, it is a speech belonging to a stage of partial

diversity as well, as it award of more than one element. *Vaikharī* and *madhyamā* consist of sound and ideation but *paśyantī* is a speech conducted by awareness alone. Being the medium of the revelations of the finer essence of all existence, it is counted as a speech or *vāc*, because speech is a medium of non-perceptional and non-inferential revelations. Since awareness expresses itself through speech, *paśyantī* also is a speech because it is a type of self expression of the beholder.

Words and word-images, as well as ideas, shine in *vaikharī* and *madhyamā* in some definite order of succession. But no successiveness of any kind appears it all in *paśyantī*. It is therefore defined as *akrama* or *saṁhṛtakrama*, that is the speech in which the order of successiveness becomes totally dissolved. It has further been defined as *svarūpa-jyotih*, the psychic self-luminosity of the beholding subject. A clear realization of *paśyantī* can be experienced by means of practice in Shivayoga. When one's mind becomes free from all objective ideas and stops all its objective functions of ideation, it becomes one with the psychic luster of the pure consciousness of the subject and the self awareness of unity in diversity, termed as *paśyantī*, shines through its own psychic luminosity, provided the person does not lose himself in dreamless sleep. A person possessing a super-vigilant attentiveness can have a momentary glimpse of *paśyantī* in some high pitch of an emotion like anger, joy, wonder, bewilderment etc. But generally such a fit of short emotion is so shor lived and the mind of common man is so gish that no introspection about it beco possible. A thinker, blessed with a fine. type of short awareness, can realize it in between two mental ideas in the form of pure I-consciousness which shines there as the essential connecting link of such ideas. A *śivayāga* sees *paśyantī* on the occasion of the rise of such pure precautional coginition which is free as yet from mental ideation and is known as *nirvikalap-samvedana*. An advanced *śivayogin* can easily realize and relish *paśyantī* at all such accessions.

Paśyantī is that self-awareness in which both I-ness and this-ness shine simultaneously as knit together by a relation of unity in diversity. "*aham-idam*" is the form of such self-awareness. Since it beholes "thisness", it is termed as *paśyantī*, the beholding self awareness. Beyond it there is an other type of awareness which does not at all behold anything but shines only itself. It shines as the luminous revelation of only the pure subjective I-consciousness transcending all physical and mental means of knowledge. The pure awareness of the self shines in it as the infinite, eternal, all containing, perfect, pure and divinely potent absolute subject that is "I". It is not a subject in relation to any object, but only the absolute and independent subject. The subject-head of such subject does depend on any objective activity. It is the perfect independence of the a reflection in accordance with its free will, through its own diving power and on account of its playful nature, No object appears at all in such transcendental self-awareness termed as *parāvāc* the supreme speech. It shines only as "*aham*" and not at all as "*idam*". No this-ness but only the infinite I-ness shines in it. The whole objective existence remains merged in such I-consciousness, just as all the elements of a plant lie merged in its seed. Since the pure psyahic lustre of such infinite I-consciousness is the infinite awareness and since it reveals to a person his exactly real self in its correct and true nature it is taken as a speech and is termed as *Parā-Vāc*, the supreme and transcendental speech consisting of pure awareness of the real self, as has been already said, awareness is the essence of all speech and speech is a means of

revelation.

Such infinite self-awareness, enlighening the supreme truth is accepted as the supreme speech. Such all inclusive, pure and infinite consciousness, being the source of the manifestation of all phenomena, is known as the absolute *Brahman*. Shaiva philosophers see the absolute Godhead as the very essential nature of the absolute *Brahman*, the word being derived out of the root *birhi vrdhau*, meaning evolution. Since the self-awareness evolves into all phenomena in the manner of a reflection, it is termed as *Brahman*, the evaluator who evolves a reflection, it is termed as Brahman, the evaluator who evolves like that. Since awareness, being capable to illuminate, and being the source of all speech is termed as *vāc* and since speech consists of words or *śabdas* the Supreme Brahman has been termed by Bhartṛhari as *śabda-brahman*.

An artist forms the image of his creation in his mental apparatus before creatings it externally. His creation shines there in the form of *madhyamā*. Before such mental formation of its image it flutters in his inner-most person in the form of a stir or restlessness aimed at the creation of such image. The whole art, along with all its essential elements, revolves in an unmanliest and universified state within such inner restlessness of the artist. That is the art in the state of *paśyantī*. The original source of the creation of the art at all these three stages of its outward manifestation lies basically in the inner-most centre of the whole personality of the artist. It lies there in the form of the art-creation power of the artist who is aware of having such power. Such awareness of the powerfulness, on the part of the artist, shines as his art in the state of *parā-vāc* the Supreme Speech.

Brahman, the almighty is the greatest of all great artists and the whole phenomenal existence is his divine art. It lies in him in an unmenifest form and shines there in its nominal aspect consisting of pure and divinely potent infinite I-consciousness. The absolute reality is fully aware of the divine power or potency lying in it. Such awareness being the *parā-vāc* is the basic source of the limitless blissfulness of the absolute. The surges of such blissful awareness take the form of *paśyantī* in which the absolute reality becomes activity inclined to manifest its divine powers outwardly as well and in which the manifestable elements start to shine faintly in an undiversified form. Such restless inclination of self-awareness is the basic *paśyantī vāc*. The manifestation of the undiversified manifestable becomes clear and distinct at the next outward stop of *paśyantī*. These are the *Sadaśiva* and the Iśvara stages respectively.

The further outward vibratory activity of *paśyantī* gives rise to definite images of creation take as the *madhyamā* type of awareness; and such images are followed by their actual outward creation, known as the *vaikharī* state of awareness. In this way the original essence of the whole creation (that becomes manifest through various types of speech) shining basically as divinely potent and pure self-awareness, takes up, by stages, the different form of the creation of the phenomenal existence. That is what *Bhartṛhari* meant to say. But since all such manifestation appears in the manner of a reflection in a mirror, the pure I-consciousenss does not actually become transformed into phenomenal existence. Therefore the great philospher used the word *vivartate* just to keep off *pariṇāmavāda* in such respect. He did not use the word concerned in the sense in which it was afterwards used by the authors of *advaita vedanta* - Therefore he did not mean to preach *vivartavāda* but meant to establish a theistic absolution expressed by the authors

of Āgamas and Upaniṣads.

The previously mentioned great authors of Kashmir Śavism have thus explained the principle of *Śabda-Brahman* in a convincing manner and have thrown a wonderful light on the nature of *paśyantī* and *para* type of speech. They have accepted the basic views of Bhartṛhari but have raised objection to the grammarians' interpretations of *Vākyapadīya* on two points. Such interpret actions assert that *pāsyantī* is itself Para. But Somananda and Utpaladeva criticised and refuted their such assertion. They argued that an awareness, which beholds something, cannot be taken as *para*, the absolute transcendental speech, as it is aware of some objective element that is behold by it, The word *pasyantī* is derived out of a root meaning an objective action donated by a transitive verb. Therefore it must be a position below that of *paravānī* shining as the transcendental and absolute monistic reality known as Brahman., The other objection raised by them is with respect to the previously maintained theory of *vivarta. Vivarta* as developed later in vivarta *vedanta* is either mere appearance of something that does not really exist at all, but appears to a being on account of a delusive cognition based on his ignorance, or it is a delusive appearance of something in the form of some other thing on that very account.

The phenomenal universe does not really exist, but appears as an existent reality. It appears to ignorant beings as world, as soul and as God through their delusive knowledge. That is the theory of *vivarta* as developed in *vivarta* vedanta. The authors of Kashmir Śaivism do not agree with such theory of *vivarta*. They raise many objections against it. They put forth logical arguments and psychological findings and assert the truth that the wonderfully utilitarian phenomena, appearing in the universe, cannot have ignorance or *avidyā* as its source, because

The samvṛta or inwardly hidden, universal substance is just brought by Him to the vivrta or clearly manifest state.

avidyā is a substanceless supposition and the phenomena are substantially existent realities, having special types of utility, relying on their institutional revelations, they assert that all phenomena do exist in Brahman, the infinite, divine, potent and pure theistic I-consciousness. They emphasize the fact that all phenomena become externally manifest by virtue of that divine and playful stir of such absolute consciousness which throbs in Him in the form of *paśyantā* and vibrates out the phenomenal existence in the fields of *madhyamā* and *vaikharī*. Thus they lay emphasis on the theistic nature of the absolute reality and take its such nature as the basic cause of the appearance of the whole phenomenon. It is thus the principle of theistic absolutism, and not *vivarta*, which they mean to propound. Bhartṛhari, in their view, meant the say that Brahman manifests outwardly the phenomenon that exists in Him in an unmanifest state.

The samvṛta or inwardly hidden, universal substance is just brought by Him to the *vivrta* or clearly manifest state. Such theistic and monistic absolutism, and not the *vivartavada* of the followers of Shankaracharya, is thus the fundamental philosophic principle of Bhartṛhari as understood by the ancient authors of Kashmir Śaivism, But the grammarian commentators of *Vākyapadīya* missed such point because they were led away by the *vivarta* theory of Advaita Vedanta. That is what great authors like Somenanda mean to say. ❑❑

Kashmir Shaivism – An Overview

– Viresh Hughes –

According to Indian thought, reality (and therefore primacy) is attributed only to that which is changeless: *Brahman* for Advaita Vedānta, *puruṣa* for *Sāṁkhya*. Consequently, the realm of change (i.e., the objective world) is systematically ignored or omitted from the realm of the Real. Trika, on the other hand, proclaims that reality must encompass both spirit and substance, arguing that the flux of creation (*sṛiṣṭi*), protection (*sthiti*) and destruction (*saṁhāra*)[1] are held within Śiva's very own nature; they are His energies. Spanda (vibration) is the nature of His *parāmarsa śakti* (energy of being) and is described as 'movement-less movement' or 'stable movement.' That is to say, the processes of universal 'becoming' are stabilized within Lord Śiva's 'being.' All that appears to us as impermanent (creation) exists within, and not apart from, that which is permanent (God). In this manner, Trika Shaivism also considers Lord Śiva to be changeless insofar as all 'change' occurs within His own body, the objective world.

Advaita Vedānta defines reality (*Brahman*) as *sat* (absolute exist nee), *cit* (absolute consciousness) and *ānanda* (absolute bliss). According to Kashmir Shavism, Lord Śiva's defining attribute is *svātantrya śakti*, the energy of absolute freedom. As the possessor of unbounded freedom, God must encompass more than mere transcendence as Advaita Vedānta's definition can only provide. Lord Śiva is defined as *anuttara* (Absolute), whose attributes are unparalleled by any other being. Lord Śiva is understood as the possessor of innumerable energies, five of which are held in predominance. Understanding God's existence to be implicit, Kashmir Shaivism leaves aside *sat* (existence) and posits three additional defining qualities alongside the energies of *cit* and *ānanda*: the energies or absolute will (*icchā śakti*), absolute knowledge (*jñāna: śakti*) and absolute action (*kriyā śakti*). Whereas Advaita Vedānta's definition relegates God's presence to mere transcendence, Kashmir Shaivism's additional attributions engender His immanence.

Sāṁkhya-Yoga and Jainism posit the existence of innumerable souls (*puruṣa's / jīva's*) that are qualitatively identical yet somehow distinct from one another. *Puruṣa*, according to Sāṁkhya-Yoga, is devoid of any attributes save for the following: inexpressible, that which sees, isolated, indifferent, inactive spectator, autonomous, without qualities, no intelligence (because it is desireless).[2] Jainism proclaims that every *puruṣa*, or *jīva*, is the embodiment of pure knowledge, pure perception, pure bliss and pure energy. It must be argued, however, that multiplicity without distinction is simply not possible.

Advaita Vedānta, in dealing with the improbability of a plurality of indistinct *puruṣas*, has justifiably posited a single spirit (*Brahman*) who subsumes every individual soul and as such, the individual is understood to be one with *Brahman*, possessed of absolute existence, consciousness, and bliss. The monism of Advaita Vedānta is best illustrated by Lord Kṛiṣṇa's statement in the *Bhagavad Gītā*: "I am not in them, they are in Me." (BG VII:12)[3] This asymmetrical relationship, however, is not recognized in the monism of Kashmir Shaivism.

For Kashmir Shaivism, Lord Śiva is just as much the individual as the individual is Lord Śiva; everything is everything (*sarvaṁsarvātmakam*).

The Trika doctrine is the exposition of Lord Śiva's three-fold presence: transcendent (*Parā*/Śiva), universal (*patāparā*/Śakti) and individual (*aparā*/*nara*). Lord Śiva is both transcendent (*viśvottīrṇa*) and immanent (*viśvaya*), a condition proper to the term Absolute. Abhinavagupta praises Lord Śiva as the treasure of *prakāsa* and *vimarśa*, whose glory is the entire objective world. *Prakāsa* is the self-luminous nature of God consciousness and *vimarśa* (= *svātantrya śakti*, i.e., absolute freedom), His energy of self-awareness. Lord Śiva is the embodiment of consciousness (*caitanyam ātma*)[4] and is simultaneously aware of His own nature. The universe is His body, His *śakti*, His energetic expression of Himself, in Himself, by Himself, to Himself. As such, the objective world is considered to be the glory of Lord Śiva. According to Kashmir Shaivism, the One is the Many, Lord Śiva is quite literally the individual.

Contrary to the proclamations of Advaita Vedānta, which consider the objective world to be altogether illusory (*māyā*), Swami Lakshmanjoo tells us:

> Kashmir Shaivism argues that if Lord Śiva is real, then how could an unreal substance come out from something that is real? If Lord Śiva is real, then His creation is also real. Why should it be said that Lord Śiva is real and his creaton is an illusion (*māyā*)? Kashmir Shaivism explains that the existence of this universe is just as real as the existence of Lord Śiva. As such it is true, real, pure, and solid. There is nothing at all about it which is unreal.[5]

In the first chapter of his *Tantrāloka*, Abhinavagupta exclaims:

> O objective world! You are so great. By force you enter in the hearts of philisophers and make them dance. Your true nature of objectivity you conceal and make them dance; you joyfully play with them. And those philosophers who perceive and take for granted that 'you O objective world are *jaḍa* (inert), that you are not caitanya, that you are not one with God consciousness,' [in actuality] they are *jaḍa* themselves .. .in fact they are [more] degraded than jaḍa.[6]

Like Kashmir Shaivism, Sāṁkhya-Yoga and Jainism affirm the reality of *prakṛti* (material nature). They, however, hold that *puruṣa* and *prakṛiti* are completely autonomous entities. On the other hand, Kashmir Shaivism describes the relationship of spirit and matter in terms of *kartā* (doer) and *karma* (deed).[7] Lord Śiva (i.e. God consciousness) is the conductor of all causes and effects that occur within creation because all corporeal things are by their very nature *asvātantra* (dependent) and therefore *jaḍa* (inert). Inertness and dependence are qualities of that which cannot prove its own existence without the support of consciousness. Every element from *śakti tattva* to *pṛithvi tattva* is dependent upon *Śiva tattva*, whose light of consciousness (*prakāśa*) is the necessary grounding of all existents and therefore constitutes the very fabric of their existence. As such, spirit and matter are one.

Swamiji tells us that *puruṣa* and *prakṛti* are, in fact, the limited reflections of Śiva and Śakti. As fire is inseparable from its heat, so too is God consciousness (Śiva) inseparable from His energy (*svātantrya śakti*). Likewise, *puruṣa* is forever embraced with *prakṛiti*. By extension, *puruṣa* is therefore considered to be an actor (*kartā*) rather than *prakṛiti* as Sāṁkhya-Yoga holds. If stricken of consciousness, *prakṛti* is absolutely lifeless, Kashmir Shaivism admits that *puruṣa* is *paṅgu*. (without limbs), however, it is the light of consciousness (*prakāśa*) that illuminates what would otherwise be an utterly dark, unintelligible, and therefore nonexistent

universe.

According to Sāṁkhya, the intellect (*buddhi*) comprehends the universe by simultaneously reflecting consciousness (*puruṣa*) and material nature (*prakṛti*). Notwithstanding *buddhi's* said function, Kashmir Shaivism observes that *buddhi*, being a product of *prakṛti*, is *jaḍa* (inert). Kashmir Shaivism continually stresses the fact that knowledge cannot be an attribute of that which is inherently unconscious. Swamiji tells us that *buddhi* does not possess the force to distinguish between *sukha* (pleasure), *duḥkha* (pain) and *moha* (illusion). Rather, the capacity to distinguish knowledge lies in the field of consciousness. Kashmir Shaivism argues that *buddhi* can only provide a mere reflection, as is the case with an ordinary mirror, and does not possess the capacity for cognizing the reflection. Our experience tells us that the objective world is much more than a mere intangible reflection and we must, therefore, discover why and how this is so. Swamiji says:

> Reflection in intellect is unreal, it is just like a reflection in the mirror. But reflection in God consciousness is real; we are all reflected in God consciousness, so we are real. When a thing is reflected in God consciousness, it is not reflected only in formation, it is reflected in *śabda, sparśa, rūpa, rasa* [and *gandha*] ... you can touch it, you can smell it. This is the difference between reflection in God consciousness and reflection in [an] ordinary mirror.[8]

According to Kashmir Shaivism, the universe is not 'created' - it is a 'reflected'. If the universe were created it would necessarily exist apart from its creator. This being the case, we must then ask: if the universe is a reflection, would it not then be separate from the reflected? For this, Swamiji says :

> In consciousness, however, you see only the reflected thing and not anything that is reflection.' That which is reflected (bimha) is in fa ct *svātantrya*. This whole universe is the reflected in God consciousness of *svātantrya*. There is no additional class of similar objects existing outside of this would that he reflects in His nature. The outside element, that which is reflected, is only [His] *svātantrya*. The infinite variety which is created is only the expansion of [His] *svātantrya*.[9]

As Lord Śiva and His energy, *svātantrya śakti*, are inseparable, we must conclude that nothing is actually reflected (bimha). There is only the reflection (*pratibimba*) of God consciousness upon the mirror of God consciousness *Svātantrya* is the mirror.[10] Swamiji tells us:

> The creation of this universe is the outcome of this reflection... This reflection, however, is not like that reflection which take place in an ordinary mirror wherein the mirror is the reflector and that which is reflected in the mirror is external to the mirror. The reflection of the universe, which take place in Lord Śiva's own nature, is like the reflection, which takes place in a shaped mirror. Here Lord Śiva takes the formation of a cup [shaped mirror] and puts another cup [shaped mirror] in front of His nature. And in that second cup, which is insuperable from Him, the reflection of the universe takes place.[11]

If there is only the reflection of God consciousness upon the mirror of God consciousness (i.e., *svātantrya śakti*), how then are we to make sense of the differentiated objective world and the experience of subjective limitation and individuality? If one were to perceive everything as a reflection in God consciousness, only God consciousness would be perceived. However, this is not the case. We perceive a differentiated universe teeming with countless unique beings and objects. The existence of the objective world can neither be attributed to the reflection of the intellect, as it can only provide an intangible reflection, nor is it simply the reflection of God consciousness, which would

render an absolutely monistic perception.

Like Kashmir Shaivism, Advaita Vedānta has identified *māyā* as the cause of the differentiated universe. However, they have failed to grant her (*māyā*) a definitive ontological status and have consequently underestimated her activity and presence. The great Trika masters, on the other hand, have discovered *māyā* to be an actual element (*tattva*) and have thusly been able to intricately describe *how* and *why* she operates. According to *Trika*, *māyā śakti* is the extroverted state of Lord Śiva's *svātantrya śakti*.

The *Mālinīvijayavārtiha* states: "When [Śiva's] power of action reaches its most intense extroversion it becomes *māyā*." (MVV 1.173c-174b)[12] Lord Śiva, who is eternally embraced with His consort, *svātantrya śakti* (His own nature), is continually at the climax of bliss (*ānanda*); *māyā* represents the 'overflowing' of His bliss.[13] According to Trika, *māyā* is therefore not separate from Śiva, for She is the very fabric and expression of Śiva, *Māyā* is no longer an entity outside Śiva and souls, but simply Śiva's miraculous power to project himself as subjects [and objects] at various levels of contraction.[14] Swamiji tells us:

> ...*svātantrya śakti* is that state of energy which can produce the power of going down and coming up again, both at will, whereas *māyā* will only give you the strength of going down and not the ability of rising up again; *māyā śakti* is that universal energy which is owned by the individual being, the individual soul. And when that same universal energy is owned by the universal being, it is called *svātantrya śakti*:[15]

In his *Tantrāloka*, Abhinavagupta describes three stages of *māyā's* flow: *māyā śakti*, *māyā granthi* and *māyā tattva*, each of which are accompanied by three impurities (*mala's*): *āṇavamala*, *māyīyamala* and *kārmamala* respectively. *Māyā śakti* produces the first and subtlest impurity, *āṇavamala*; the experience of which Swamiji explains:

> Energy of *māyā* is that illusive energy of Lord Śiva where you don't find any distinction between the illusive energy of Lord Śiva and *svātantrya śakti*; when you cannot differentiate God consciousness and individual consciousness (*bheda avabhāsa*); you feel that this whole universe is one with God consciousness, but you don't feel it exactly ... you are gone, you are away from God consciousness, and you feel that still you are in God consciousness, that is *māyā śakti*; you are in ignorance [but] you don't feel that you are ignorant; misunderstanding begins from *māyā śakti*.[16]

There are two phases of *āṇavamala*: *lolikā* and *rāga*. *Lolikā āṇavamala* creates the feeling of a general (*sāmānya*), unspecific, and all-round deficiency in Lord Śiva's being as described above. *Rāga āṇavamala*; which begins to take precedence in the remaining phases of *māyā's* flow described below, creates the feeling of particular (*viśeṣa*) deficiencies and corresponding desires. Alongside *māyā granthi* (literally: 'illusive knot') arises the second impurity, *māyīyamala*, which produces the tendency for possessing differentiated attributions and conceptions in relation to one's self (e.g., 'this is mine', 'that is not mine,' etc.). At this stage, Lord Śiva begins to actually feel ignorant of His own nature. *Māyā tattva* produces *kārmamala*, the third impurity, producing the tendency for and appropriation of differentiated activity (e.g., 'I do this,' 'I don't do that,' etc.)[17] Swamiji tells us: "*Māyā tattva* is the cause of the universe, i.e. the cause of creating this differentiated universe."[18] At this stage, Lord Śiva is engrossed by all three *mala's* and is *asvātantra*, without the power of absolute freedom, completely unconscious, and rendered utterly incomplete (*apūrṇatā*). The *Spanda Kārikā* states:

When, by your own freedom, your own free will,

you become worthless, powerless, incapable of anything, then desire rises in you for doing this and doing that, (*Spanda Kārikā* 1.9)[19]

From *māyā tattva* emerge the five kañcukas (coverings), which serve to pacify Lord Śiva with encumbered varsion of His universal attributes.[20] The first covering is *kalā tattva*, the limited power of creativity, which awakens Lord Śiva with limited consciousness. Swamiji tell us that *kalā tattva* is the creator and baste of the differentiated universe, out of which every element from *vidyā tattva*[21] to *pṛithvī tattva* issue forth in a simultaneous-successive manner.[22] According to Abhinavagupta, if it was not for the simultaneous-successive infusion of limitation, *māyā śakti* would instantaneously revert back to *svātantrya śakti* and God consciousness would again prevail.

The mirror of God consciousness (*svātantrya śakti*)] which would otherwise provide a purely monistic reflection, is veiled by *māyā*, the *malas*, the *kañcukas*, and the remainder of the elementary world, through which Lord Śiva's *māyā śakti* issues forth reflections of countless unique souls (puruṣa's) ipu possessed of particular natures (*prakṛiti's*). Constitutive of *prakṛti* are the gurus's, of which Swamiji says:

> [*Prakṛti*] is the field where the three tendencies arise and flow forth. These three tendencies are known as the three *guṇas*, the three qualities. They are, respectively *sattva*, *rajas*, and *tamas*. *Prakṛti* is the combination of these three *guṇas* but without any distinction."[23]

To clarify the nature of the *guṇa's*, the *Īśvarapratyabnhijñā* tells us:

> What are spoken of as knowledge (*jñāna*) and action (*krīya*) of the Lord in relation to the objects, which are identical with Him; the same, together with the third, *māyā*, are the three gunas of the limited subject, namely *sattva*, *rajas*, and *tamas*.[24]

Abhinavagupta further clarifies in his commentary (*vimarsinī*) of the same:

> Consciousness (prakāśa) and freedom (*vimarśa=svātantrya śakti*) are (Lord Śiva's) powers of knowledge and action respectively. *Māyā* is the Lord's power, which is responsible for the consciousness "I this" (aham idam)... these three powers are recognized to be natural, i.e., not-created, in the Lord. But when there is the ignorance of the essential nature of the self and cognition and action refer to objects, which are (recognized to be) separate (from the self)... then arise *sattva*, *rajas* and *tamas*, which are characterized by pleasure, pain and absence of both (*moha*).[25]

Puruṣa, equipped with the tendencies and limited capacities conferred by *māyā*, the *malas*, and the *kañcukas*, agitates *prakṛtis* latent *guṇas*.[26] Thus, *sattva* (purity or lucidity), *rajas* (passion) and *tamas* (dullness) arise and fluctuate within *puruṣa's* nature (*prakṛti*), through which the *antaḥkaraṇas* (internal organs) arise : *buddhi* (intellect), *manas* (mind), and *ahaṁkāra* (ego).[27] The *antaḥkraṇas*[28] are the platform upon which the fluctuating *guṇas* are cognized by way of the *jñānendriyas* (five organs of cognition) and subsequently acted upon through the *karmendriyas* (five organs of action), thus conferring uniquely differentiated cognitive and objective experiences to each individual *puruṣa*. The three *antaḥkaraṇas* together with the five *tanmātras* (the 'abodes' of the five senses) comprise the *puryaṣṭaka*, which is the vehicle that carries *puruṣa's* impressions (*saṁskāras*) of differentiated cognitive and objective experiences from birth to bith. As it is said in the *Spanda Kārikās*:

> Besieged by *puryaṣṭaka*, which rises from the *tanmātras* and exists in mind, ego, and intellect, he

(the bound soul) becomes subservient and undergoes the experiences that arise from it in the form of ideas about certain objects and the pleasure or pain that accrues from them. Owing to the continuance of the *puryaṣṭaka*, he (the bound soul) leads transmigratory existence. (*Spanda Kārikās* 3:1: 17-18)[29]

Every tradition considers ignorance (*ajñāna*) to be the cause of *puruṣa's* bondage, by which the soul is entangled in the wheel of repeated births and deaths (*saṁsāra*). However, the cause of *puruṣa's* ignorance is at variance within every tradition. According to Sāṁkhya-Yoga and Advaita Vedānta, *puruṣa's* bondage results from its mistaken identification with *prakṛrti / māyā*. Jainism proclaims that *prakṛti* (specifically *karmic* matter or '*karmas*') physically obscures the knowledge of the soul, obscures the perception element of the soul, defiles the bliss element of the soul, and obstructs the energy element of the soul.[30] Consequently, these traditions prescribe the complete separation form matter (*prakṛti*), be it cognitively (Sāṁkhya-Yoga, Advaita Vedānta) or physically (Jainism).

Kashmir Shaivism denouncess these positions, arguing that *māyā*, and therefore *prakṛti*, is the very expression and representation of God's nature and therefore must not be ignored or omitted, for to do so would be to minimize the infinite scope of the Absolute (*anuttara*). Swamiji says:

Bondage is not separate from being, it is combined with being. It is not possible that bondage comes from another source. Bondage is a result of your own freedom, your own free will with which you have bound yourself.[31]

According to Advaita Vedānta, Sānkhya-Yoga, and Jainism, *puruṣa's* continued involvement with *prakṛti / māyā* is fashioned and sustained by *karma*. Firstly, Kashmir Shaivism argues that māyā's existence precedes corporeality and is in fact the material cause of puruṣa's limited nature (prakṛiti) and its persistence, therefore, remains beyond the scope of karmic influence. Secondly, although one must initially achieve the state of guṇatita (i.e., cofnitively transcend the fluctuations of *prakṛiti's guṇas*), Kashmir Shaivism recognizes the *mala's*, i.e., the tendencies of differentiated perception (*āṇavamala, māyīyamala*) and differentiated action (*kārmamala*), whose affections persist well beyond the achievement of *guṇātīta*,[32] to be the actual cause of *saṁsāra*. As it is said in the *Sarvavāra Tantra* :

Because of this ignorance, you are filled with differentiated, not undifferentiated, knowledge and you become bound in the wheel of repeated births and deaths. This happens in innumerable ways:[33]

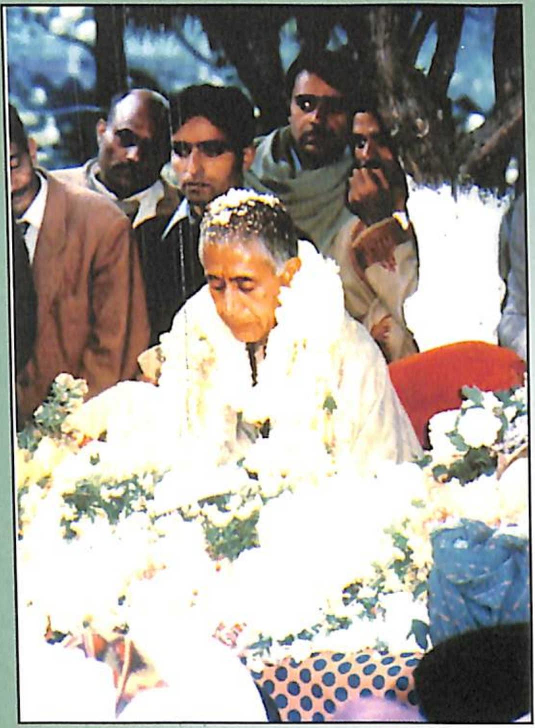
The *Svacchanda Tantra* explains:

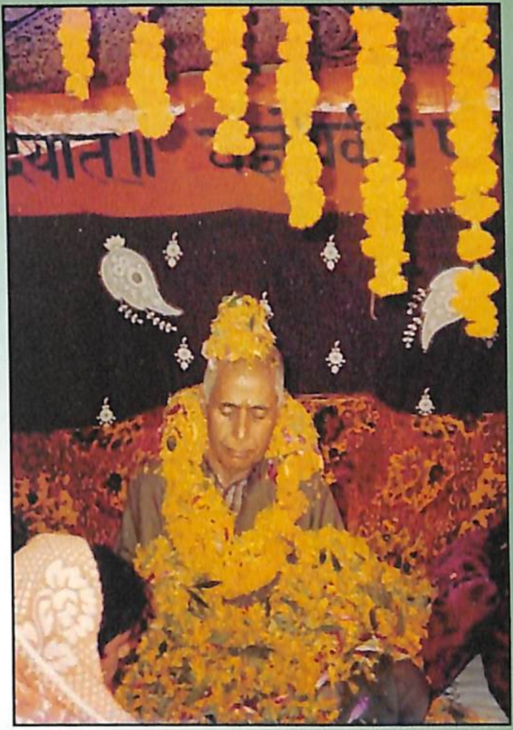
Because of the impurity *āṇavamala*,[34] which is attached with *kalā* (limited action) and *vidyā* (limited knowledge), *caitanya* (independent universal consciousness) is lost. It is absorbed in *rāga* (attachment) and limited by *kāla* (time). It is confined in the bondage of *niyati* (attachment to a particular object). This limitation is strengthened by the limitation of the ego. It is absorbed in the body of *prakṛti* and ever united with three *guṇas, sattva, rajas* and *tamas*. It is establish in the reality of *buddhi* (intellect). The universal I is limited in individual. It is limited by the mind, by the organs of knowledge, by the organs of action, by the five *tanmātrās* and finally by the five gross elements."

Although it is admitted that *svātantrya sakti* and *māyā śakti* are one, the *mala's* (impurities), which are the productions of *māyā*, do not reside in *svātantrya śakti*. Why? Swamiji says:

What if, for the time being, we were to say that the veil of ignorance exists before you are realized, and that afterwards, when you are realized, it does not exist? Then, if ignorance does not exist after

Some glimpses of Gurudev's Life





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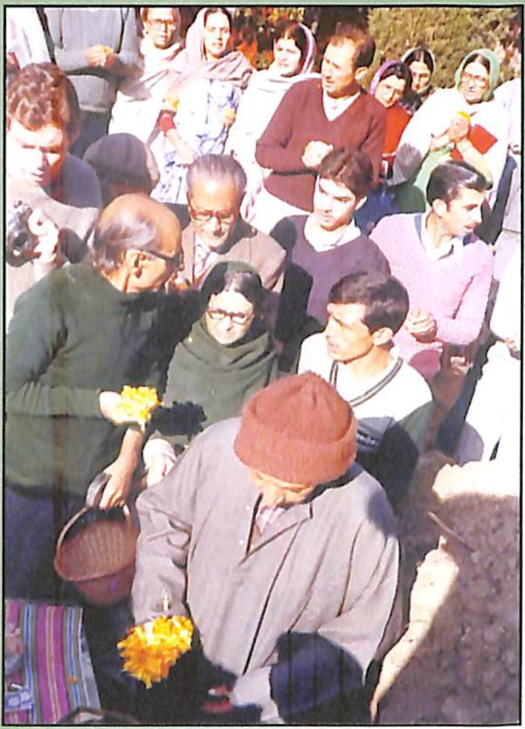

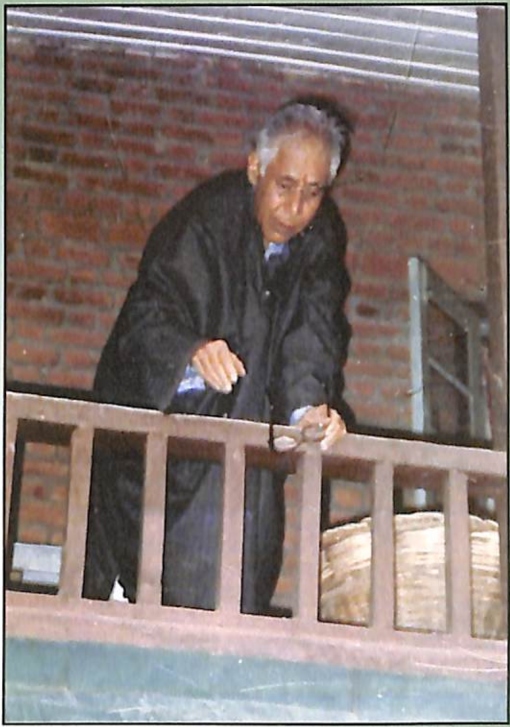

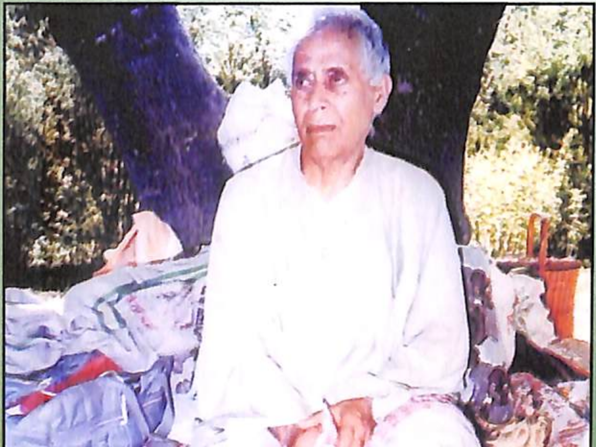

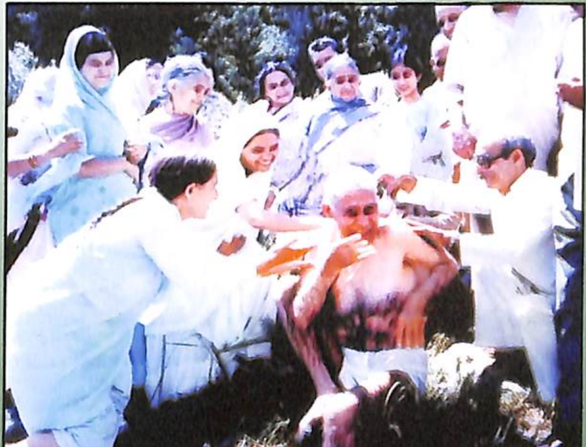

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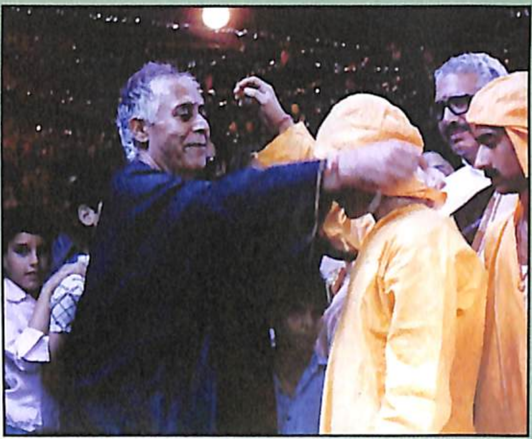

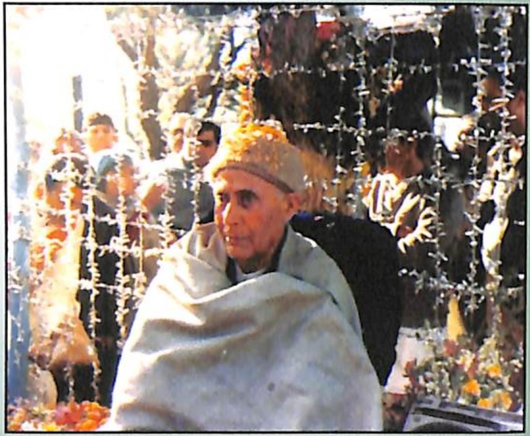

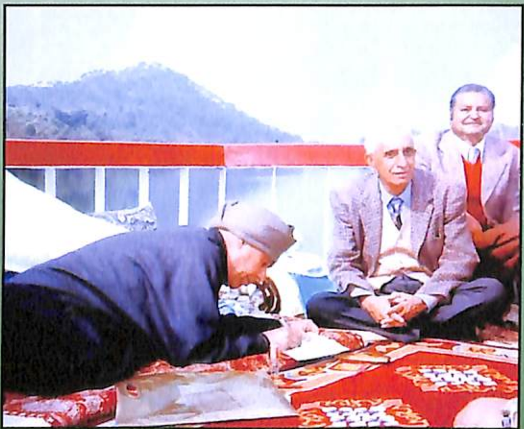

realization, it is the truth that it did not exist at all, Why? Because at the time of realization, the aspirant realizes and knows that ignorance does not exist at all. So that ignorance never exists. Whatever he called ignorance existed, but it was not actually ignorance; it was really non-fullness of knowledge.[36]

According to Kashmir Shaivism, self-realization brings about the understanding that there never was a moment that Lord Śiva (i.e., the Self) did not exist in His fullness; never a moment that Lord Śiva was actually ignorant of His own nature. Swamiji says:

> The evidence that, while being in the state of ignorance, Śiva was already filled with knowledge is found in the fact that, at the moment Ho realizes His own nature and is filled with knowledge, He has the experience that the state of knowledge was already there. So there was never really any separation. Separation only seemed to exist.[37]

In his *Gītārtha Saṁgraha*, Abhinavagupta says: "That which is no–existent will never exist; that which exists will never not exist."[38] If the *malas* were truly substantial, they would always remain so and consequently, they could never be overcome, However, as it is the case that the *malas* no longer 'exist' at the time of realization, they are deemed unsubstantial and therefore unreal. They simply cause misunderstanding such as the fear caused by mistakenly perceiving a rope to be a snake. John Hughes says:

> The trick lies in the fact that by Śiva's play he causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with God consciousness, which is the same as attaining perfect Self-knowledge. In possessing real knowledge he knows that the world of differentiation is not actually different from Śiva, the supreme reality.[39]

Swamiji continues:

> In the path of Shaivism, there is nothign that exists or that does not exist that is separated from *citprakāsa*, the conscious self. So how can impurity (*mala*) come between you and the conscious self, creating obstacles and bondage? It cannot. Then what is impurity (*mala*)? Impurity is not dirt, impurity is ignorance.[40]

Swamiji says, "The self is only a vacuum full of consciousness (*ākāśakalpi*). And within that vacuum, that contraction or limitation, are found the states from *Anāśrita Śiva*[41] to limited *jīva* (*sakala*),"[42] Kashmir Shaivism delineates seven classes of *pramatṛ's* (perceivers). Listed in ascending order, they are: *sakala*, *pralayākala*, *vijñānākala*, *mantra* (*śuddhavidyā*), *mantreśvara* (*īśvara*), *mantra maheśvara* (*sadāśiva*), and. Śiva / śakti.[43] The limited individual is *sakala*, who is concerned only with objectivity (*prakṛti* to *pṛithivī tattva*) and is therefore an object itself. [44] Here, *puruṣa* is spell bound by all three impurities (*mala's*).

Abhinavagupta distinguishes, two states of *pralayākala*: *apavedya* and *savedya pralayākala*. Swamiji explains:

> [*Apavedya*] *pralayākala* is when all senses stop to function [and] mind stops to function... nothing is functioning and there is no awareness at the same time. *Savedya pralayākala* is the same state, but you are aware that everything is finished.[45]

Whereas some traditions such as Sāṁkhya-Yoga and Buddhism understand *pralayākala* to be the experience of final liberation, Kashmir-Shaivism does not. Although *kārmamala* has ceased to function and the fluctuations of *prakṛti's guṇas* have been transcended, *māyīyamala* and *āṇavamala* are still engaged at this stage. Nevertheless, Swamiji says:

> At first, this is the way; *pralayākala* is the way.

From *sakala* you have to pass *pralayākala*, and then in *vijñānākala*, then *śuddhavidyā*, then *īśvara* and then *sadāśiva* and finally in Śiva.[46]

Vijñānākalā, which is subtly distinct from *savedya pralayākala*,[47] is the first stage in which pure consciousness and pure *svātantrya* are experienced, albeit in a flickering and unstable manner; sometimes he experiences absolute consciousness without absolute freedom, sometimes he experiences absolute freedom without consciousness. This condition is caused by *āṇavamala*, which, although tending towards its dissolution (*didhvaṁsiṣuḥ*), continues to persist at this stage.[48] This state of *vijñānākala*, Swamiji tells us, is understood by Advaita Vedānta to be final liberation, or *āṇanda rūpata*.[49]

At this stage, the aspirant has exerted as much effort as he / she is capable; there is nothing more to be done as far as practice is concerned. The remaining portion of one's ascent into the higher states of awareness (*śuddhavidyā, īśvara, sadāśiva*, and *Śiva/Śakti*), each of which represent the experience of absolute consciousness[50] and absolute freedom[51] in ascending degrees of coalescence, is effortless, affected solely by the direct grace (*śaktipāta*) of Lord Śiva.

Actually, the entire process is handled by Lord Śiva's grace. As Swamiji says, there are three kinds of grace:

One grace is *prakṛti – puruṣa viveka*, the second grace takes place through *māyā puruṣa viveka*, and the third grace takes place from *mala* and *puruṣa viveka; viveka* means discriminating perception. When you discriminate yourself from that (i.e., *prakṛti, māyā*, and the *malas* respectively), you get away from that.[52]

Lord Śiva governs the universe by two handles; *tirodhāna śakti* (concealing energy) and *anugraha śakti* (revealing energy). The former disables Lord Śiva from recognizing His true nature, while the latter enables Lord Śiva to recognize His nature. Both operate through Lord Śiva's body, the objective world, which we have come to understand is the very expression of His *svātantrya śakti / māyā śakti*. As the individual is one with Lord Siva, it is actually we who conceal and reveal our own nature from and to ourselves, and our commitment to practice and the force of awareness we maintain therein is concurrent with and indicative of the degree of *śaktipata / anugraha* with which we grace ourselves.

As the objective world is what Swamiji aptly calls the 'commentary' of Lord Śiva, the Trika Shaiva is thus instructed to view the entire spectrum of cognitive and organic phenomena as opportunities for realizing God consciousness. Contrary to the proclamations of Sāṁkhya-Yoga, Jainism, and Advaita Vedānta, Swamiji says:

The freedom from all our miseries can neither be obtained through the renunciation of the world, nor be hatred towards this world, but by feeling the presence of God everywhere, Who is the inmost centre of each and every object.[53]

Thus, the *Svacchanda Tantra* prescribes the following:

Supreme God consciousness should be sought with great effort in whatever is seen by the eyes, whatever is felt by speech, whatever is though by the mind, whatever is perceived by the intellect, whatever is owned by limited ego, whatever is existing in the objective world, and whatever is not existing in the objective world. (*Svacchanda Tantra* 12.163-64)[54]

Three means (*upāyas*) are prescribed in Kashmir Shaivism, which utilize the entire gamut of subjective, cognitive, and objective experiences as tools for realizing God consciousness. Listed in descending order with respect to one's capacity and force of awareness, they are: *śambhavopāya, śaktopāya*,

and *āṇavopāya*.[55] *Bhairava* (Lord Śiva) reveals one hundred and twelve practical applications of these *upāyas* to His consort *Bhairavī* (*Pārvatī*) in the sacred text, the *Vijñāna Bhairava*.

Yoga literally means 'union' or 'yoke.' Whereas Sāṁkhya-Yoga, Jainism, and Advaita Vedānta prescribe the disunion (*ayoga*) of spirit (*puruṣa*) from matter (*prakṛti / māyā*), Kashmir Shaivism calls for the realization of the actual and fundamental unity of matter and spirit, in Jungian terms, psychic wholeness achieved through the 'royal marriage' of the unconscious and the conscious. In Kashmir Shaivism, this 'marriage' is called *pramiti bhāva*, which is achieved through *bhakti* (devotion) for Lord Śiva, who is observed and adored through His glory, the objective world. The path of renunciation (*sanmgaśa*) cannot lead to this state. Swamiji tells us:

> Actually, renunciation does not direct you towards God consciousness; attachment diverts you towards God consciousness. When there is love, attachment [for God], it will carry you there. What can you renounce? You cannot renounce your body, you cannot renounce your hunger, you cannot renounce your thirst; you are still eating, you are still drinking. Actual renunciation is when you renounce your body consciousness and get mixed in God consciousness and that comes through attachment towards God there must be love towards God consciousness.[56]

Real devotion (*bhakti*), Swamiji tells us, occurs when one perceives each and every object to be the glamour of one's own consciousness. *Pramiti* is that state where objectivity and cognitivity are absorbed within subjectivity, where all differentiated knowledge exists undifferentiatedly (*nirvikalpa*). The pure elements, or *śuddha tattvas* (*śuddhavidyā, īśvara, sadāśiva, Śiva / Śakti*), represent the ascending stages of absorption. Lord Śiva is He who recognizes and accepts (*abhyupagama*) the entire universe as His own nature.[57]

As this discussion has been a strictly intellectual analysis, we must understand the role of intellectual knowledge (*bauddha jñāna*) in relation to practice and actual experience (*pauruṣa jñāna*). Intellectual knowledge enables one to know a) where one is situated and b) where one is headed (*anusaṁdhāna*). This knowledge directs the aspirant to strive for the highest level of experience and subsequently enables her / him to recognize and accept the subtle experiences as they arise, be they through practice or grace. With the support of intellectual knowledge acquired through scripture (*śāstra*) and / or a spiritual preceptor (*guru*), together with an unfaltering faith (*śraddhā*) in their proclamations, the aspirant comes to be free from doubt[58] (*śaṅkā*) and is able to avoid being misled or hesitant while traversing upon the 'razors edge' that is the spiritual path.

It is my hope that this analysis has shown that there is much more to be recognized upon the path of liberation than Advaita Vedānta, Sāṁkhya-Yoga and Jainism hold to be true; that the obstacles to be overcome are not simply objective in nature, but subjective too. Although the achievement of transcendence is an initial requirement and a significant achievement on one's spiritual journey, the real freedom, the real liberation, according to Kashmir Shaivism, is the re-cognition and acceptance of one's immanence.

Let us begin to watch and listen intently to Swamiji as he describes this reality from the point of view of *Parabhairava* Himself.

Jai Guru Dev !

(Courtesy: Universal Shaiva Fellowship)

1. More accurately, *layaḥ* (absorption)
2. Mircea Eliade, Yoga: Immortality and Freedom, trans. Willard R. Trask (Princeton: Princeton University Press, 1969), 15.
3. Winthrop Sargeant, trans. *The Bhagwat Gītā* (Albany: State University of New York Press, 1994), 330.
4. *Siva Sutras*, 1:1
5. John Hughes, ed., *Kashmir Shaioism : The Secret Supreme* (Los Angeles : Kashmir Shaivism Fellowship, 2000), 104.
6. Swami Lakshmanjoo, original audio recording *Tantrāloka* 1:331 commentary; Universal Shaiva Fellowship archive.
7. TĀ 9:10, Commentary.
8. Swami Lakshmanjoo, original audio recording *Tantrāloka* 9:197 commentary; Universal Shaiva Fellowship archive.
9. John Hughes, ed., *Kashmir Shaivism: The Secret Supreme* (Los Angeles: Kashmir Shaivism Fellowship, 2000), 30.
10. Ibid., 31.
11. John Hughes, ed., *Kashmir Shaivism: The Secret Supreme* (Los Angeles: Kashmir Shaivism Fellowship, 2000), 15.
12. Sanderson, Alexis. *"The Doctrine of the Mālinīvijayottaratantra"* in *Ritual and Speculation in Early Tantrism. Studies in Honor of Andre Padoux*, ed. T. Goudriaan (Albany: State University of New York Press 1992), 289.
13. Meister Ekhart's experience brought him to a similar understanding in which he identified God's *love* as the element that overflows into creation. However, he never addressed the mechanics of *how* the infinite could possibly become the finite, a topic that is thoroughly addressed in Trika Shavism.
14. Sanderson, Alexis. "The Doctrine of the *Mālinīvijayottarataritra*" in *Ritual and Speculation in Early Tantrism. Studies in Honor of Andre Padoux*, ed. T. Goudriaan (Albany: State University of New York Press 1992), 289.
15. John Hughes, ed., *Kashmir Shaivism: The Secret Supreme* (Los Angeles: Kashmir Shaivism Fellowship, 2000), 47.
16. TA 9:149-152, Commentary.
17. For a more thorough description of the *malas*, please see Kashmir Shaivism: The Secret Supreme, 47-50.
18. TĀ 9.152; *Māyā* is said to be the material cause, not the instrumental cause; Lord Śiva is instrumental always, Lord Śiva is instrumental and material also, by his free will. He has created *māyā* and he has become *māyā*, (TĀ 9, 158)
19. John Hughes, ed. *Shiva Sutras: The Supreme Awakening*. (Los Angeles: Kashmir Shaivism Fellowship, 2000), 23.
20. Omnipotent (*sarvakartrtva*), omniscient (*sarvajñatva*), full / perfect (*pūrṇatva*), eternal (*nityatva*), and omnipresent (*vyāpakatva*).
21. The names and functions of the remaining *kañcukas*: *Vidyā* means having limited knowledge. *Rāga* means a passion for attachment to everything. *Niyati* means attachment for a particular object. *Kāla* means being bound to a particular time, space and form. (*Spanda Nirṇaya* 2.39-41)
22. Please refer to thirty-six *tattvas* listed above.
23. John Hughes, ed., *Kashmir Shaivism: The Secret Supreme* (Los Angeles: Kashmir Shaivism Fellowship, 2000), 6.
24. K.C. Pandey, trans., *Doctrine of Divine Recognition* (Delhi: Motilal Banarsidass, 1986), 221
25. ibid.
26. Also attributed to the agitations of Śrikaṇṭhanātha.
27. *Buddhi*: discriminative mechanism; *Manas*: thought producing mechanism; *Ahaṁkāra*: I-maker-element to which thoughts and actions are attributed. Swamiji says: "The only difference between *puruṣa* and *ahaṁkāra* is that *puruṣa* is connected with subjectivity and *ahaṁkāra* is connected with objectivity." (*The Secret Supreme, 2000*), 7.
28. In the same manner as the manifestation of the *guṇas*, Swamiji says: "*[Lord Śiva's]* aspects of *jñāna śakti* and *kriyā śakti*, in the inferior state of being, are handled by *buddhi, manas* and *ahaṁkāra." Jñāna śakti mnanifests* as *buddhi* and *kriyā śakti manifests* as *manas* and *ahaṁkāra*. P.TV. CD 340 (19:38).
29. Jaideva Singh, *Spanda Kārikās – The Divine Creative Pulsation*, (Delhi: Motilal Banarsidass, 1980), 167.
30. Mardia, KV. *The Scientific Foundations of Jainism*. (Delhi: Motilal Banarsidass, Publishers, 1996), 10.
31. John Hughes, ed., *Shiva Sutras: The Supreme Awakening*. (Los Angeles: Kashmir Shaivism Fellowship, 2000), 20.
32. As we will discuss further, *guṇatita* is first experienced in the state of *pralayākala*, beyond which exist five additional states of being. Although *kārmamala* has ceased to function at the stage of *pralayākala*, *māyiyamala* and *āṇavamala* continue to persist and therefore continue to confer differentiated experience.
33. John Hughes, ed., *Shiva Sutras: The Supreme Awakening*. (Los angeles: Kashmir Shaivism Fellowship, 2000), 19.
34. *Māyīyamala* and *kārmamala* reside in *āṇavamala*.
35. John Hughes, ed., *Shiva Sūtras: The Supreme Awakening*. (Los angeles: Kashmir Shaivism Fellowship, 2000), 24.
36. Ibid., 13.
37. John Hughes, ed. *Self Realization in Kashmir Shaivism*, (NY: State University of New York Press, 1995), 24.
38. ...*asattāvadasadeva satsvabhāvasyāpi kathamasattāsvabhāvaḥ*." Pandit Lakshman Raina, ed. *Srimad Bhagavad Gita*. (Kashmir, 1933), II:16 commentary, pg. 15.
39. John Hughes, *"Moksha in Kashmir Shaivism," Journal of Dharma*, Vol.XX, No.3 (July-September 1995), 270-286.
40. John Hughes, ed., *Shiva Sutras: The Supreme Awakening*. (Los Angeles: Kashmir Shaivism Fellowship, 2000), 19.
41. The experience of Anāśrita Śiva is just prior to the experience of Sadāśiva. Swamiji tells us: "*Anāśrita Śiva* refers to that Śiva who has not [yet] accepted the existence of the universe in His own nature." Please see *"The Theory of the Alphabet (Mātṛikācakra)"* chapter in Kashmir Shaivism - The Secret Supreme.
42. John Hughes, ed., *Shiva Sutras: The Supreme Awakening*. (Los Angeles: Kashmir Shaivism Fellowship, 2000), 19.
43. See Swami Lakshmanjoo, *Kashmir Shaiuism - The Secret Supreme*, Chapters 8-9; pp, 51-63, for the full exposition of the seven *pramātṛ's* as well as the fifteen-fold science of rising.
44. You are what you perceive.
45. TA4:30, Commentary.
46. TA4:30, Commentary.
47. Whereas *savedya pralayākala* is experienced in the subconscious state, *vijñānākala* is experienced in the conscious state. (TA9:109)
48. The gradual process of *āṇavamala's* dissolution continues up to *sadāśiva*, expiring completely at the state of Śiva/Śakti.
49. According to Swamiji, this was the extent of Śri Ramakrishna's experience, whom he called in *pukka* (proper) *Vedāntin*.
50. *Cit śakti* and *āṇanda śakti*.
51. *Icchā śakti, jñāna śakti*, and *kriyā śakti*.
52. TA9.188, Commentary.
53. Pandit Lakshman Raina, ed. *Srimad Bhagavad Gita*. (Kashmir, 1933), 6.
54. John Hughes, ed., *Shiva Sutras: The Supreme Awakening*. (Los Angeles: Kashmir Shaivism Fellowship, 2000), 188.
55. They are also known as *icchopāya* (viz., *icchā śakti*), *jñānopāya* (viz., *jñāna śakti*), and *kriyopāya* (viz., *kriyā śakti*) respectively. See *The Secret Supreme*, pp. 33-40.
56. Swami Lakshmanjoo original audio recording *Tantrāloka* 9:179 Commentary; Universal Shaiva Fellowship archive.
57. See the *Bhagavad Gītā*, chapter 11, in which Lord Kṛiṣṇa reveals His universal form (*viśvarupa*) to Arjuna.
58. Doubt is the [aspirant's] greatest obstacle; doubt constitutes the firm bars of the prison of *saṁsāra* and it is this doubt [the aspirant] must overcome (See TĀ, 12/18b-25), Mark S.G. Dyezkowski, *The Canon of the Śaivāgama and the Kubjika Tantras of the Western Kaula Tradition*, (New York: State University of New York Press, 1988), 161n.10.

श्री तन्त्रालोक

रचनाकारः **आचार्य अभिनवगुप्त**
भाषाटीकाः **ईश्वरस्वरूप स्वामी लक्ष्मणजू**

दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः ।
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम् ॥१८॥

जो स्वच्छन्दनाथ जी के पांच मुखों से इस ज्ञान-मार्ग मे दस शिवतन्त्रों से, अठारह रुद्रतन्त्रों से तथा चौसठ भैरवतन्त्रों विभक्त होकर अवतरित हुआ है। वास्तव में उन सभी ९२ तन्त्रों का सारभूत शास्त्रं अद्वैत-प्रधान त्रिकशास्त्र ही है और उस त्रिक-शास्त्र का सारभूत तन्त्र मालिनीविजयोत्तर-तन्त्र ही है ॥१८॥

भगवान् शंकर पांच शक्तियों से निर्भर है, जो शक्तियां— चिच्छक्ति, आनन्दशक्ति, इच्छाशक्ति, ज्ञानशक्ति और क्रियाशक्ति— इन पांच नामों से कही गई हैं। पञ्चशक्ति-निर्भर वह शिव मुख्यरूपतया सदैव अनुग्रहशक्तिमय है। हमारे आचार्यपाद ने परात्रीशिका-विवरण में आरम्भ में ही कहा है— "परमेश्वरो वस्तुतोऽनुग्रहात्मैव" भगवान् शंकर का अनुग्रह तन्त्र-रूपों में अवतरित हुआ है। वास्तव में सभी तन्त्र शिव का अपना स्वरूप है जो उस के स्वरूप में परा-वाग्-शक्ति में ही ठहरा हुआ रहता है। फिर अनुग्रह-शक्ति के प्रभाव से ही वह तन्त्र पश्यन्ती वाणी में अवतरण करता है। स्मरण रहे कि परा वाक् और पश्यन्ती वाक् में यह तन्त्र अभेदरूपता से ही ठहरा हुआ रहता है, और इन दो वाणियों में प्रश्नोत्तररूपता अपने ही रूप में लीन है। तदनन्तर जब वह तन्त्र मध्यमा-वाक् में अवतरण करता है, उसी समय वाच्य-वाचकरूपता अथवा प्रश्नोत्तररूपता का सूत्रपात होने लगता है और उस के अनन्तर ही वह सारा तन्त्र स्पष्टरूपतया वैखरी वाणी में अवतरित होता है उस समय भगवान् शंकर श्रीस्वच्छन्दनाथ का रूप धारण करके अपनी चित्-इत्यादि पांच शक्तियों से पांच मुखों को प्रकट करता है, जिन पांच मुखों के नाम— ईशान, तत्पुरुष, सद्योजात, वामदेव और अघोर– ये हैं। इन पांच मुखों में से पहिले तीन मुख अर्थात् ईशान, तत्पुरुष और सद्योजात दस भेदप्रधान तन्त्रशास्त्रों को प्रकट करते हैं, जिन तन्त्रों को शिवतन्त्र कहते हैं। अस्तु जब अवशिष्ट दो वक्त्र— वामदेव और अघोर इन पुर्वोक्त तीन मुखों के साथ समावेश करते हैं तो फिर भेदाभेदप्रधान रुद्रतन्त्रों का आविर्भाव होता है। ये रुद्रतन्त्र अठारह हैं। और जब चिच्छक्तिप्रधान ईशानवक्त्र, आनन्दशक्तिप्रधान तत्पुरुषवक्त्र, इच्छाशक्तिप्रधान सद्योजातवक्त्र और ज्ञानशक्तिप्रधान वामदेववक्त्र परिपूर्ण क्रियाशक्तिप्रधान दक्षिणवक्त्र अर्थात् अघोरवक्त्र में युगपद्भाव से पूर्णरूप से समावेश करते हैं तो फिर अद्वैतप्रधानचौंसठ भैरवतन्त्रों का आविर्भाव होता है— इत्येवं अपनी स्वतंत्र अनुग्राहिका शक्ति से भगवान् स्वच्छन्दनाथ वैखरीदशा में इन पांच मुखों से बयानवे तन्त्रों को लोकाहितार्थ प्रकट करते हैं। इन बयानवे तन्त्रों का सारभूत शास्त्र श्रीश्रीमहामालिनीविजय-तंत्र है जिस के आधार पर हमारे आचार्यपाद श्रीतन्त्रालोक शास्त्र की रचना करते हैं

अतोऽन्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः।
अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम् ॥ १९॥

चूंकि श्रीमालिनीविजयोत्तर में ही समस्त ९२ तन्त्रों का रहस्यभूत सार अन्तर् निहित है - इसी कारण श्रीमालिनीविजयोत्तर तन्त्र में वह सारा रहस्य-मय सार, जिसे अन्य सभी विद्वानों ने गुरुमुखागम से रहित होने से नहीं जाना है - उसी रहस्य को हम गुरुदेव की आज्ञा लेकर तन्त्रालोक-नाम वाले शास्त्र में प्रकट कर रहे हैं ॥ १९ ॥

अभिनवगुप्तस्य कृतिः
सेयं यस्योदिता गुरुभिराख्या।
त्रिनयनचरणसरोरुह-
चिन्तनलब्धप्रसिद्धिरिति ॥ २०॥

वही यह अभिनवगुप्त का शास्त्र है, जिस अभिनवगुप्त के लिए उनके गुरु-जनों ने यह उपाधि रखी है कि "अभिनवगुप्त जी तो त्रिनेत्र-धारी भगवान् शंकर के चरण-कमलों का चिन्तन करने से उत्तमोत्तम सिद्धि से संपन्न बना हुआ है" ॥ २० ॥

श्रीशम्भुनाथभास्कर-
चरणनिपातप्रभापगतसंकोचम्।
अभिनवगुप्तहृदम्बुज-
मेतद्विचिनुत महेशपूजनहेतोः॥ २१ ॥

श्रीगुरुदेव श्रीशम्भुनाथ रूपी सूर्य-भगवान् की किरणों की दीप्ति के स्पर्श से खिला हुआ यह (वक्ष्यमाण शास्त्र) अभिनवगुप्त का हृदय है। इस अभिनवगुप्त जी के (शास्त्र रूपी) हृदय कमल को आप सभी पाठक गण श्रीमहादेव की समावेशरूपिणी पूजा के लिए संचय करें ॥

❀ आदिवाक्यम्।

यही तो इस श्रीतन्त्रालोक-शास्त्र का महावाक्य के स्थान पर एक ही उत्कृष्ट वाक्य है, जिसे हमारे आचार्य ने आदिवाक्य नाम से अलंकृत किया है।

❀ इस आदिवाक्य शब्द का सूत्रपात करने से पाठकगण जान लेवें कि यहां तक जो भी आचार्य ने कहा है वह सारा आदिवाक्य अर्थात् इस शास्त्र का महावाक्य है - जिस में अभिधेय, प्रयोजन, अभिधान और संबन्ध अन्तर निहित हैं। पहिले पांच श्लोकों में परा, परापरा तथा अपरा - इस प्रकार अनेक प्रकार से विकार्य इस शास्त्र का अभिधेय है। छटे श्लोक में श्रीगणपति की स्तुति प्रसंगात् विघ्नों का नाश करने के लिए कही गई है। गुरुपरम्परा से जाना हुआ शास्त्र

[अब यहां से आचार्यपाद उपोद्घात आरम्भ करते हैं]
१०६ श्लोक तक ।

इह तावत्समस्तेषु शास्त्रेषु परिगीयते ।
अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारणम् ॥२२॥

यह बात तो समस्त शास्त्रों में कही गई है कि अज्ञान ही संसरण अर्थात् जन्म-मरण का कारण है और ज्ञान ही एकमात्र मोक्ष का साधन है ॥२२॥

मलमज्ञानामिच्छान्ति संसाराङ्कुरकारणम् ।
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ॥२३॥

वास्तव में अज्ञान मल अर्थात् आणवमल को कहते हैं, जो आणव-मल संसार- अर्थात् मायीय-मल के अङ्कुर अर्थात् कार्म-मल का भी कारण है । यह बात तो स्पष्टरूपतया श्रीमालिनीविजयोत्तर-तंत्र में कही गई है ॥२३॥

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके ।
संभावनां निरस्यैतदभावे मोक्षमब्रवीत् ॥२४॥

अज्ञान दो प्रकार का होता है- बुद्धिगत-अज्ञान और पुरुषगत अज्ञान । पर मालिनीविजयोत्तर में अज्ञान अर्थात् मल से किस अज्ञान की ओर संकेत किया है -- इस पर कहते हैं कि मल अथवा अज्ञान का विशेषण "संसारांकुरकारणम्" मालिनीविजय में कहा है, वह विशेषण ~~अज्ञान का~~ बुद्धिगत अज्ञान का नहीं हो सकता है; क्योंकि बुद्धि का प्रादुर्भाव तो संसार के अनन्तर हुआ है- इत्यत: वह संसार के अंकुर का कारण नहीं हो सकता । अत एव ऐसी भावना हटाकर पुरुषगत अज्ञान के नष्ट होने पर, भगवान शंकर ने, मोक्ष-प्राप्ति कही है ॥२४॥

'तस्माद्गुरुक्रमायातं दिशन्नेति परं शिवम्'

इस नीति से परोपकार करते हुए स्वात्मरूप शिवस्थिति का साधन बन जाता है -- इस प्रकार जीवन्मुक्ति प्रदान करता है- यही प्रधानतया इस शास्त्र का प्रयोजन है । इसी के साथ संबन्धित गुरुसंकीर्तन- पर सात श्लोक कहे गये हैं, तथा इसी जीवन्मुक्ता रूपी प्रयोजन की महानता विशेषरूप से इकीसवें श्लोक में संकेत की गई है । इस शास्त्र का संबन्ध श्रीमालिनीविजयोत्तर तन्त्र के साथ है । उपोद्घात-प्रकरण के १०६ श्लोक में अभिधान 'श्रीतन्त्रालोक' इस शास्त्र का कहा गया है । इस प्रकार अभिधेय, प्रयोजन, अभिधान और संबन्ध इसी आदिवाक्य में अन्तर्निहित हैं ।

+ अपने आप को अपूर्ण मानना और इसी अपूर्णता की पूर्ति के लिए अभिलाष करना आणव-मल कहा जाता है । शरीर, कुटुम्ब इत्यादि पर ममता मायीय-मल कहा जाता है और मैं सुखी हूं, मैं दुःखी हूं - इत्यादि रूपता-कार्ममल कहा गया है ।

अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गतः।
स हि लोष्टादिकेऽप्यस्ति न च तस्यास्ति संसृतिः॥२५॥

वास्तव में अज्ञान - ज्ञान का सर्वथा अभाव नहीं कहा जा सकता है। अज्ञान तो अपूर्ण ज्ञान को कहते हैं। यदि अज्ञान का अर्थ हम ज्ञान का सर्वथा अभाव लेंगे तो वह ज्ञान का सर्वथा अभाव तो एक मट्टी के ढेले में भी है, पर उस ढेले में संसरण नहीं होता। अतः सिद्ध है कि अज्ञान शब्द का अर्थ अपूर्ण-ज्ञान ही है॥२५॥

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम्।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम्॥२६॥

इस लिए ज्ञेय अर्थात् नील सुख आदि वस्तुवर्ग की जो संपूर्णरूपता अर्थात् शिवरूपता से जानना है, उस शिवरूपता से वंचित हो कर जो उन वस्तुओं को भेदरूपता से ही जानना है वही अज्ञान नाम से शिवसूत्रों में कहा गया है॥२६॥

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः।
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः॥२७॥

'चैतन्यमात्मा ज्ञानं बन्धः' - इन दो सूत्रों में पारस्परिक संधि करने से और संधि न करने से यही अर्थ स्पष्ट किया है कि अज्ञान वह ज्ञान है जिस में अपूर्णता है - अत एव वही अपूर्ण ज्ञान बन्धक होने से संसरण का हेतु बन जाता है॥२७॥

अब आचार्यपाद इन्हीं दो सूत्रों की व्याख्या स्वयं ही निम्नलिखित तीन श्लोकों में करते हैं—

° चैतन्यमिति भावान्तः शब्दः स्वातंत्र्यमात्रकम्।
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने॥२८॥
द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा।
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते॥२९
द्वैतप्रथा तदज्ञानं तुच्छत्वाद्बन्ध उच्यते।
तत एव समुच्छेद्यमित्यावृत्त्या निरूपितम्॥३०॥

° चेतन - यह शब्द द्रव्याभिधायी है - इस शब्द से आत्मा के सारे धर्म अर्थात् सर्वज्ञता आदि तथा नित्यता आदि आक्षेप किये जाते हैं, परन्तु शिवसूत्र में जो चैतन्य - यह भाववाची शब्द है, वह आत्मा की आत्मता अथवा चेतन्-कर्तृता का ही आक्षेप करता है। इसी लिए आचार्यपाद चैतन्य का अर्थ केवल स्वातन्त्र्य ही लेता है॥

'चैतन्यमात्मा' - इस पुरातन सूत्र में चैतन्य - यह भाववाचक शब्द स्वात्मा महेश्वर का केवल एक धर्म चेतनकर्तृत्व अथवा स्वातन्त्र्य ही सिद्ध करता है, जिस स्वातन्त्र्य ने आत्मा के अन्यान्य नित्यत्वादि विशेष-धर्मों का तिरस्कार किया है ॥२८॥

'ज्ञानं बन्धः' - इस दूसरे सूत्र में ज्ञान शब्द चिन्मात्र रूप आत्मा का द्वैत ही इस रीति से प्रकट करता है - "ज्ञप्तिः ज्ञानम्, ज्ञायते येन इति वा ज्ञानम्" - इस प्रकार क्रिया और करण दिखाता हुआ उस चैतन्य आत्मा का अज्ञान ही दिखलाता है ॥२९॥

इसी कारण से वह अज्ञान द्वैतप्रथा का हेतु होने के फलस्वरूप तुच्छ होने से बन्ध कहा गया है। अत एव वह अपूर्ण-ज्ञान रूप द्वैत ज्ञान नाश करने योग्य है - यह बात 'चैतन्यमात्मा' और 'ज्ञानं बन्धः' - की आवृत्ति से प्रकट होती है, अर्थात् केवल स्वतन्त्रता आत्मा का स्वरूप है और उस आत्मा से भिन्नता का ज्ञान बन्ध अर्थात् संसरण का हेतु है - इत्यतः फिर से इन दो सूत्रों की संधि करके स्पष्ट होता है कि ज्ञानं बन्धः ही नहीं अज्ञानं बन्धः भी है; अर्थात् वही अपूर्ण ज्ञान वास्तव में अज्ञान है ॥३०॥

इसी आशय से आचार्यपाद मोक्ष का वास्तविक स्वरूप इस अगले श्लोक में सामने रखते हैं —

स्वतन्त्रात्मातिरिक्तस्तु
तुच्छोऽतुच्छोऽपि कश्चन।
न मोक्षो नाम तन्नास्य
पृथङ्नामापि गृह्यते ॥३१॥

स्वतन्त्रात्मा के अतिरिक्त तुच्छ (भेदमय) अथवा अतुच्छ (अभेदमय) कुछ भी मोक्ष नहीं है। इत्यतः स्वतन्त्रात्मा को छोड़ कर त्रिकशास्त्र में मोक्ष की कोई भी संज्ञा नहीं है। सर्वभाव से स्वतन्त्रात्मा बनना ही मोक्ष कहलाता है ॥३१॥

आगे आचार्यपाद भी कहेगा —

मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः।
स्वरूपं चात्मनः संवित् .... ॥

अर्थात् मोक्ष कोई और वस्तु नहीं है। स्वतंत्र-स्वरूप का साक्षात्कार ही मोक्ष कहलाता है, जो स्वातन्त्र्य अपनी ही संवित् है॥

अब आचार्यपाद त्रिकदर्शन-प्रतिपादित मोक्ष की विलक्षणता प्रकट करने के लिए अन्य सभी वादियों से कहे गये मोक्ष के स्वरूप की परीक्षा करते हैं —

यत्तु ज्ञेयसतत्त्वस्य पूर्णपूर्णप्रथात्मकम् ।
तदुत्तरोत्तरं ज्ञानं तत्तत्संसारशांतिदम् ॥ ३२॥

त्रिकसिद्धान्त के अतिरिक्त अन्य सभी मतवादियों ने जानने योग्य परमेश्वर का स्वरूप जो अपनी दृष्टि से पूर्णतया प्रतिपादित किया है, वह ज्ञान भी उन्हें एक दूसरे की अपेक्षा से उस उस संसार-चक्र से मुक्त कराता है, अर्थात् योगाचार आदि के ज्ञान से शून्यवादियों का ज्ञान विशेषरूप से संसार-मोचक बनता है और उन के ज्ञान की अपेक्षा से सांख्यादिकों का ज्ञान अधिकमात्र में मोचक बन जाता है, इसी प्रकार उत्तरोत्तररूपता से पातञ्जलादि मतावलम्बियों को सांख्यवादियों से भी मोचक ज्ञान उदित होता है, पर इतना होते हुए भी उन्हें ज्ञान अपूर्ण ही होने से पूर्णतया संसार की शांति नहीं होती ॥ ३२॥

रागाद्यकलुषोऽस्म्यन्तः
शून्योऽहं कर्तृतोज्झितः ।
इत्थं समासव्यासाभ्यां
ज्ञानं मुञ्चति तावतः ॥ ३३ ॥

'रागाद्यकलुषोऽस्मि' - अर्थात् अहं रूप मुक्तात्मा का स्वरूप राग आदि से अकलुषित होता है - यह ज्ञान योगाचारों का है। भीतर से मुक्तात्मा का स्वरूप शून्य ही है - यह ज्ञान माध्यमिकों का है। मुक्तात्मा पुरुष का स्वरूप कर्तृत्वरहित अर्थात् अकर्ता है - यह ज्ञान सांख्यवादियों का है - इसी प्रकार यह मतवादियों का ज्ञान कहीं समस्तता से और कहीं व्यस्तता से उतने उतने संसार के बन्धनों से मुक्त करता है। सर्वथा पारमार्थिक मुक्ति नहीं देता ॥ ३३॥

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ॥ ३४ ॥

इस लिए शैव को छोड़ कर जो भी कोई ~~सांख्य~~ सांख्य आदि मतवादी कई सांसारिक बन्धनों से मुक्त भी बना हो, तथापि अन्यान्य बन्धनों में स्थित होने के फल-स्वरूप वह अमुक्त ही है। परमार्थ रूप से मुक्त वही है, जो समस्त बन्धनों से मुक्त बना हो ॥ ३४॥ ×

× कहा भी है —

मुक्तंच प्रतिबन्धात्तं पुनर्बध्नाति चेश्वरः।
बन्धः संसारतो भूयः यावद्वेवं न विन्दति ॥

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं सर्वात्मनोऽभितम्।
अवच्छेदैर्न तत्कुत्राप्यज्ञानं सत्यमुक्तिदम् ॥३५॥

जानने योग्य स्वात्मा का ज्ञान जो सर्वप्रकार के अवच्छेदों अर्थात् भेदप्रथात्मक बन्धनों से रहित बना हुआ होता है, वही ज्ञान पारमार्थिक ज्ञान है। वह तो किसी भी अवस्था में अज्ञान नहीं कहलाता है। फलतः वही पारमार्थिक मुक्ति देने वाला होता है ॥३५॥

अब यहां से आचार्यपाद ज्ञान तथा अज्ञान के स्वरूप की परीक्षा करते हैं —

ज्ञानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः।
द्विधा पौरुषबौद्धत्वभिदोक्तं शिवशासने ॥३६॥

शिव-शास्त्र में जो ज्ञान और अज्ञान का स्वरूप कहा गया है, वह तो प्रत्येक अर्थात् ज्ञान और अज्ञान पौरुष और बौद्ध भेद से कहा गया है। अर्थात् ज्ञान भी दो प्रकार का है— पौरुष-ज्ञान और बौद्ध-ज्ञान तथा अज्ञान भी दो प्रकार से कहा है — पौरुष-अज्ञान और बौद्ध-अज्ञान ॥३६॥

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ।
स्वपूर्णचित्क्रियारूपशिवतावरणात्मकम् ॥३७॥
संकोचिदृक्क्रियारूपं तत्पशोरविकल्पितम्।
तदज्ञानं न बुद्ध्यंशोऽध्यवसायाद्यभावतः ॥३८॥

आचार्यपाद इन उपरोक्त दो श्लोकों में प्रथमतः पौरुष-अज्ञान का स्वरूप वर्णन करते हैं। उन दो ज्ञान और अज्ञान में जो पुरुष-गत अज्ञान अर्थात् पौरुष-अज्ञान है, उसी को वास्तव में मल नाम से कहा गया है। यद्यपि वह अज्ञान परप्रमातृरूप शिव से ही उत्पन्न बना हुआ है तथापि वह अज्ञान अपने चित्क्रियारूप शिवता का आवरण ही करता है और परिपूर्ण चित्-क्रिया अर्थात् ज्ञानक्रियारूपता का त्याग करके संकुचित परिमित ज्ञानक्रिया का स्वरूप अपनाता है, वही अज्ञान पुरुष संबन्धि निश्चित रूप से कहा गया है। स्मरण रहे कि यह अज्ञान बुद्धि में नहीं ठहरा हुआ है, क्योंकि यह निर्विकल्प अर्थात् सविकल्प अध्यवसाय से रहित है, अर्थात् इस पौरुष अज्ञान में अभी भेदरूपता से अध्यवसाय प्रकट नहीं हुआ है ॥३८॥

अहमित्थमिदं वेद्मीत्येवमध्यवसायिनी ।
षट्कञ्चुकाबिलाणूत्थप्रतिबिम्बनतो यदा ॥३९॥
धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम् ।
बौद्धं तस्य च तत्पौंस्नं पोषणीयं च पोष्टृ च ॥४०॥

माया, कला, विद्या, राग, काल और नियति — इन छः कञ्चुकों से मलिन जीवात्मा से उत्पन्न बने हुए प्रतिबिम्ब से जब बुद्धि में ऐसा निश्चय होने लगता है कि मैं यह वस्तु इस प्रकार जानता हूं" तो फिर तब वैसा भेद-प्रधात्मक ज्ञान, जो अज्ञान-शब्द से कहा गया है, बौद्ध-अज्ञान कहलाता है। उस अज्ञान को पूर्वोक्त पौरुष-अज्ञान पुष्टि करने योग्य भी है और पुष्टि करने वाला भी है, अर्थात् बौद्ध-अज्ञान के होने से पौरुष-अज्ञान वृद्धि को प्राप्त होता है और पौरुष-अज्ञान होने से बौद्ध-अज्ञान की पुष्टि होती रहती है। भाव यह है कि इन दो अज्ञानों का परस्पर कार्य-कारण-भाव है ॥४०॥

अब आचार्यपाद दो प्रकार अज्ञान निरूपण करके दो प्रकार ज्ञान भी निरूपण करते हैं—

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः ।
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ॥४१॥
विकस्वराविकल्पात्मज्ञानौचित्येन यावसा ।
तद्बौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च ॥४२॥

परप्रमातृभाव रूप परास्थिति प्राप्त होने पर जब पुरुष के सभी पशुसंस्कार नष्ट होते हैं तब उस का ज्ञान विकस्वर अर्थात् प्रकाशमय निर्विकल्प बन जाता है। उसी को पौरुष-ज्ञान कहते हैं। उसी निर्विकल्प विकस्वर स्वरूप-प्रथनात्मक आत्मज्ञान के साथ साथ जो उसे निश्चय होता है उसी अभेदभावना रूप निश्चय को बौद्धज्ञान कहते हैं, जिस बौद्धज्ञान को वह पौरुषज्ञान उपरोक्त रीति से पोषण करने योग्य बनता है तथा पोषण करने वाला बन जाता है। अर्थात् जैसे दो अज्ञानों का पारस्परिक कार्यकारणभाव था वैसे ही इन दो ज्ञानों का भी है। आशय यह है जितना जितना पौरुष-ज्ञान बढ़ता जायेगा उतना उतना बौद्धज्ञान भी विकसित होता जायेगा तथा जैसे जैसे बौद्ध-ज्ञान की वृद्धि होती जायेगी, वैसे वैसे उस के साथ साथ पौरुष-ज्ञान भी विकास को प्राप्त होता रहेगा ॥४१, ४२॥

तत्र दीक्षादिना पौंस्नमज्ञानं ध्वंसि यद्यपि।
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम् ॥४३॥

इन दो प्रकार के ज्ञानों में से यद्यपि दीक्षादि-कर्म से पौरुष-अज्ञान नष्ट भी होता है, तथापि साधक के शरीर के अन्त पर ही अर्थात् देहपात के समय ही वह पौरुष-ज्ञान स्फुटरूपता से प्रकट होता है, जिस के फल-स्वरूप उसे शिवभावात्मिका स्थिति प्राप्त होती है। भाव यह है कि दीक्षादि-क्रम से पौरुष-ज्ञान प्रकट होने पर साधक के आणवमल और मायीयमल ही नष्ट होते हैं, परन्तु कार्ममल शरीर को बनाने वाला जो है वह उसे नष्ट नहीं होता, अतः शिवस्थिति उसे शरीर होते हुए पूर्णतया नहीं प्राप्त होती, इत्यतः प्रारब्धकर्म के समाप्त होने पर उसे देहपात के समय ही शिवात्मभाव प्राप्त होती है ॥४३॥

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्।
विलीयते तदा जीवन्मुक्तिः करतले स्थिता ॥४४॥

किन्तु पौरुष-ज्ञान की प्राप्ति पर यदि साधक का बौद्ध-अज्ञान भी बौद्ध-ज्ञान के द्वारा नष्ट हो जाये तो उसे फिर जीवन्मुक्ति पूर्ण रूपेण प्राप्त होती है। स्मरण रहे यह बौद्धज्ञान तभी जीवन्मुक्ति-प्रद बनता है जब साधक का पौरुष-अज्ञान पहिले नष्ट हुआ हो - इत्यतः निश्चय है कि केवल बौद्ध-ज्ञान से कुछ सिद्ध नहीं होता। हां बौद्ध-ज्ञान का महिमा तब प्रकट होता है, जब पहिले पौरुष-ज्ञान प्राप्त हुआ हो ॥४४॥

दीक्षापि [redacted] बौद्धविज्ञानपूर्वा सत्यं विमोचिका।
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ॥४५॥

सच तो यह है कि पौरुष-ज्ञान-प्रदा दीक्षा भी साधक को तभी फलीभूत हो जाती है, जब साधक के मस्तिष्क में अंशतः बौद्ध-ज्ञान का विकास हुआ हो - इत्यतः इस अंश में भी बौद्ध-ज्ञान की प्रधानता स्पष्ट रूप से प्रतीत होती है ॥४५॥

(आगम परंपरा के अंगभूत कौल संप्रदाय में कुलार्णव तंत्र का विशेष महत्व है। कश्मीरी त्रिक मत के परमाचार्य स्वामी राम और ईश्वरस्वरूप स्वामी लक्ष्मण जू इस विशिष्ट आगम ग्रंथ के प्रथम और नवमें उल्लास के अध्ययन पर विशेष बल दिया करते थे। प्रस्तुत अंक से हम इन दो उल्लासों का मूल पाठ तथा हिन्दी अनुवाद स्वामी जी द्वारा किए गए संशोधन सहित धारावाहिक रूप में अपने पाठकों के आध्यात्मिक लाभ के लिए दे रहे है।)

श्री कुलार्णव तन्त्र

(प्रथम उल्लास)

अजस्रमदुनिःस्यन्दलहरीलालितालये
कवलीकृतविन्नाय पुराणकरिणे नमः ।।1।।

(मैं) निरन्तर बहते हुए शहद की लहरों से सुशोभित बने भ्रमरों वाले, तथा सभी विघ्नों का नाश करने वाले, अनादिकाल से सिद्ध श्री गणपति का नमस्कार करता हूं।।1।।

गुरुं गणपतिं दुर्गां वटुकं शिवमच्युतम्।
ब्रह्माणं गिरिजां लक्ष्मीं वाणीं वन्दे विभूतये ।।2।।

मैं गुरुदेव, गणपति, पराशक्ति दुर्गा, वटुक भैरव, अविनाशी शिव, ब्रह्मा जी, पार्वती, लक्ष्मी तथा सरस्वती की अपनी वाणी का ऐश्वर्य बढ़ाने के लिए शरण लेता हूं।2।।

अनाद्यायाखिलाद्याय मायिने गतमायिने।
अरूपाय सरूपाय शिवाय गुरवे नमः ।।3।।

मैं शिवरूप गुरुदेव, जो आप अनादि होकर भी सब विश्व का आदि है, माया रूप होते हुए भी माया से परे है और निराकार (रूप रहित) होते हुए भी रूप मोहित (जगत रूप) हैं, को प्रणाम करता हूं।।3।।

पराप्रसादमन्त्राय सच्चिदानन्दहेतवे
अग्नीषोमस्वरूपाय सात्विकाय नमो नमः ।।4।।

परा (पूर्णाहन्ता) के प्रकट करने के अनुग्रह रूप महामन्त्र रूप (अहम्), सबके कारण सच्चिदानन्द रूप सूर्य, चन्द्रमा (प्राणापान स्वरूप), सत्तामय शिव को बार-बार प्रणाम करता हूं।।4।।

कैलासशिखरासीनं देवदेवं जगद्गुरुम।
पप्रच्छेशं परानन्दं पार्वती परमेश्वरम् ।।1।।

1. कैलास पर्वत पर विराजमान देवों के देव जगद्गुरु आनन्द रूप परमेश्वर शंकर भगवान् से पार्वती जी पूछने लगी।

श्री देव्युवाच

भगवन् देवदेवश पंचकृत्यविधायक।
सर्वज्ञ भक्तिसुलभ शरणागतवत्सल ।।2।।

2. हे भगवन ! हे देवों के देव ! हे पांच कृत्यों (सृष्टि, स्थिति, संहार, पिधान और अनुग्रह) के करने वाले ! हे सर्वज्ञ! हे भक्ति से आसानी से प्राप्त होने वाले ! हे शरणागतों के प्यारे।

कुलेश परमेशान करुणामृतवारिधे।
असारे घोर संसारे सर्वदुःखमलीमसे ।।3।।
नानाविधशरीरस्थाश्चानन्ता जीवराशयः।
जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते ।।4।।

3.-4. हे जगदीश ! हे परमेश्वर ! हे दया-सागर ! इस असार (सार-रहित), समस्त दुःखों से पूर्ण, संसार में अनेक शरीरों में ठहरे हुए, अनन्त जीव, जन्म भी लेते हैं और मरते भी हैं, (इस भांति) उन्हें इस जन्म-मरण रूपी चक्र से छुटकारा नहीं मिलता।।

सदा दुःखातुरा एव न सुखी विद्यते क्वचित्।
केनोपायेन देवेश ! मुच्यन्ते वद मे प्रभो ।।5।।

5. ये प्राणी सदा दुःखों से आर्त्त (दुःखी) बने हैं। किसी भी अवस्था में सुखी नहीं रहते। अतः हे देव! हे स्वामी! मुझे कृपया बताईये कि किस उपाय से वह इस दुख से छूट सकते हैं।

श्री ईश्वर उवाच

शृणु देवि ! प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि।
तस्य श्रवणमात्रोण संसारान्मुच्यते नरः ।।6।।

6. हे देवि ! तुम सुनो, मैं कहता हूं, जो तुम मुझे पूछती हो। उसके सुनने से ही प्राणि-जन संसार से मुक्त हो सकता है।

(मनन और निधिध्यासन का तो कहना की क्या ?)

अस्ति देवि परब्रह्मस्वरूपो निष्कलः शिवः।
सर्वज्ञः सर्वकर्त्ता च सर्वेशो निर्मलोऽव्ययः ।।7।।

7. हे देवि ! शिव, पर–ब्रह्म स्वरूप कलना अर्थात् आकार से रहित और कल्याण रूप है। उसका स्वरूप सर्वज्ञ तथा सर्वकर्त्ता है। वह सबका स्वामी निर्मल और अद्वैत–स्वरूप है।

स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात्परः।
निर्गुणः सच्चिदानन्दस्तदंशा जीवसंज्ञकाः ।।8।।

8. वह स्व–प्रकाश–स्वरूप, आदि–अन्त–रहित, विकार–रहित और बड़े से बड़ा है। वह प्रभु निर्गुण, सत्त–चित्त–आनन्द स्वरूप है। उसी के अंश यह सभी जीव हैं।

अनाद्यविद्योपहता यथाग्नौ विस्फुलिंगकाः
देवाद्युपाधिसंभिन्नाः ते कर्मभिरनादिभिः ।।9।।

9. जैसे अग्नि में चिंगारियां होती हैं उसी तरह वे जीव अनादि माया से अभिभूत होकर अनादि काल के कर्मों से देव, मनुष्य आदि उपाधियों से भिन्न–भिन्न बने हुए हैं।

सर्वदुःखप्रदैःस्वीयैर्पुण्यपापैर्नियन्त्रिताः।
तत्तज्जातियुतं देहमायुर्भोगं च कर्मजम् ।।10।।
प्रतिजन्म प्रपद्यन्ते तेषामन्तो न विद्यते।
सुसूक्ष्मं लिंगदेहं तदामोक्षादक्षयं प्रिये।।11।।

10.–11. वह जीव, सुख तथा दुःख को देने वाले पुण्य और पापों से बंधे हुए हैं और उस जाति का शरीर, आयु तथा भोग उन्हें अपने कर्मों से प्राप्त होता है। इस भांति हर योनि में वे जन्म लेते हैं और मरते हैं। इस जन्म–मरण का उन्हें अन्त नहीं होता। अतः हे देवि ! अति सूक्ष्म पुर्यष्टक शरीर मोक्ष प्राप्ति तक उनका बना ही रहता है।

स्थावरा क्रिमयश्चाब्जाः पक्षिणः पशवो नराः।
धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम् ।।12।।

12. वे जीव कभी स्थावर (वृक्षादि), कभी कीड़े और कभी जल के जीव अर्थात् मछली आदि बनते हैं। वे कभी तो धर्मात्मा और कभी देवता बनते हैं और कभी क्रमानुसार मुक्त हो जाते हैं।

चतुर्विधशरीराणि धृत्वा सहस्रशः।
सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात् ।।13।।

13. वे जीव चार प्रकार के (अण्डे से उत्पन्न अंडज, पसीने से उत्पन्न स्वेदज, गर्भ से उत्पन्न जरायुज और जल से उत्पन्न उद्भिज) शरीरों को हजार बार धारण करते हैं और यदि कभी पुण्यों के प्रभाव से वे मनुष्य योनि को प्राप्त करें और ज्ञानी बनें तो मोक्ष को प्राप्त करते हैं।

चतुराशीतिलक्षेषु शरीरेषु शरीरिणाम्।
न मानुष्यं विनान्यत्रा तत्त्वज्ञानं तु लभ्यते ।।14।।

14. चौरासी लाख योनियों में प्राणी, मनुष्य देह को छोड़ कर किसी भी देह में तत्त्वज्ञान प्राप्त नहीं कर सकता।

अत्राजन्मसहश्रेषु सहस्रैरपि पार्वति।
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसंचयात् ।।15।।

15. इन चौरासी लाख योनियों में हज़ार बार आने और जाने पर कभी किसी समय पुण्यों के फल के कारण जीव मनुष्य जन्म को प्राप्त करता है।

सोपानभूतं मोक्षस्य मानुष्यं प्राप्यदुर्लभम्।
यस्तारयति नात्मानं तस्मात्पापतरोऽत्र कः ।।16।।

16. मोक्ष–धाम के लिए सीढ़ी बने हुए इस दुर्लभ मनुष्य जन्म को प्राप्त करके जो अपना उद्धार नहीं करता है उससे बढ़कर महान् पापी कौन हो सकता है।

ततश्चाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौष्ठवम्।
न वेत्त्यात्महितं यस्तु स भवेदात्मघातकः ।।17।।

17. इसलिए वह उत्तम मनुष्य जन्म प्राप्त करके तथा इसमें भी इन्द्रियों की स्वस्थता पाकर जो मनुष्य अपना कल्याण नहीं करता है उसी को ब्रह्म–घातक अर्थात् महा पापी कहते हैं।

विना देहेन कस्यापि पुरुषार्थो न विद्यते।
तस्माद्देहधनं प्राप्य पुण्यकर्माणि साधयेत् ।।18।।

18. इस मनुष्य–देह के बिना किसी भी दूसरी योनि में मोक्ष–साधन का पुरुषार्थ प्राप्त नहीं होता। इसलिए इस मनुष्य देह रूपी धन को प्राप्त करके पुण्य कर्मों को करना चाहिए।

रक्षयेत्सर्वदात्मानमात्मा सर्वस्य भाजनम्।
रक्षणे यत्नमातिष्ठेज्जीवं भद्राणि पश्यति ।।19।।

19. सदा अपने शरीर की रक्षा करनी चाहिए क्योंकि यही मनुष्य शरीर सब कुछ प्राप्त करा सकता है। अतः इसकी रक्षा के लिए यत्न–तत्पर होना चाहिए, तभी जीव का परम कल्याण की प्राप्ति होती है।

पुनर्ग्रामाः पुनःक्षेत्रां पुनर्वित्तं पुनर्गृहम्।
पुनः शुभाशुभं कर्म न शरीरं पुनःपुनः ।।20।।

20. ग्राम, क्षेत्र, धन, संपत्ति और घर तथा पाप और पुण्य कर्म ये सभी (मरने के पश्चात्) फिर प्राप्त हो सकते हैं परन्तु यह मनुष्य शरीर बार–बार नहीं मिल सकता।

शरीररक्षणोपायः कर्त्तव्यः सर्वदा बुधैः।
नहीच्छन्ति तनुत्यागमपि कुष्ठादिरोगिनः ।।21।।

21. अतः ज्ञानियों को सदा शरीर की रक्षा का उपाय करना चाहिए (क्योंकि) कुष्ठ (कोढ़) आदि के रोगी भी अपने शरीर को छोड़ना नहीं चाहते।

तद्गोपितं स्याद्धर्मार्थं ज्ञानार्थमेव च।
ज्ञानंतु ध्यानयोगार्थं सोऽचिरात् परिमुच्यते ।22।।

22. वह (मनुष्य) शरीर, धर्म करने के लिए सुरक्षित रखा हो, धर्म ज्ञान–प्राप्ति के लिए ठहराया हो और ज्ञान का सेवन ध्यान–योग के लिए किया हो, तो ऐसा करने वाला शीघ्र ही मुक्त होता है।

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत्।
कोऽन्यो हितकरस्तस्मादात्मानं तारयिष्यति ।23।

23. यदि मनुष्य स्वयं ही अपनी आत्मा को बुरे कर्मों से नहीं हटायेगा तो भला दूसरा कौन हितकारी इसकी आत्मा का उद्धार करेगा। भाव यह है कि पुरुषार्थ करके अपनी आत्मा को स्वयं मुक्त करना चाहिए।

इहैव नरकव्याधेश्चिकित्सां न करोति यः।
गत्वा निरौषधं स्थानं व्याधिस्थः किं करिष्यति ।24।

24. जो (मनुष्य) इस जन्म में नरक आदि बीमारियों का इलाज नहीं करता है वह औषधि–रहित (यम–सदन) देश में पहुंचकर वहां नरक आदि व्याधियों में ठहरा हुआ क्या कर सकता है।

यावत्तिष्ठति देहोऽयं तावत्तत्त्वं समभ्यसेत्।
सन्दीप्ते भुवने को नु कूपं खनति दुर्मतिः ।25।।

25. जब तक ही यह शरीर स्वस्थ रहे तब ही तक अपने स्वरूप का अभ्यास करना चाहिए नहीं तो मकान के आग लगने पर कौन मूर्ख पुरुष कुआं खोदने लगेगा।

नोटः (अन्तिम समय पर ज्ञान प्राप्ति के लिए यत्न लाभदायक नहीं होता)।

व्याघ्रीवास्ते जरा चायुर्याति भिन्नघटाम्बुवत्।
निघ्नन्ति रिपुवद्रोगास्तस्माच्छ्रेयः समभ्यसेत् ।26।

26. बुढ़ापा, मनुष्य की आयु को शेरनी की तरह अथवा जल में कच्चे मिट्टी के बरतन की तरह नष्ट करता है। इसके अतिरिक्त रोग भी शत्रुओं की तरह सामना करते हैं। अतः अपना कल्याण (स्वयं) करना चाहिए।

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः।
यावन्नेन्द्रियवैकल्यं तावच्छ्रेयः समाचरेत् ।।27।।

27. जब तक मनुष्य को दुःख न पकड़े अर्थात् जब तक कोई दुःख न मिला हो। जब तक उसे आपदायें न आयें तथा जब तक मनुष्य की इन्द्रियां शिथिल न हों तब तक ही आपको कल्याण–मार्ग का सेवन करना चाहिए।

कालो न ज्ञायते नानाकार्यैः संसारसंभवैः।
सुखदुःखैर्जनो हन्ति न वेत्ति हितमात्मनः ।।28।।

28. हमारे जीवन के सांसारिक कार्यों की प्रतीक्षा महाकाल नहीं करता है। सुख तथा दुःख में लगा हुआ मनुष्य अपने हित को नहीं समझता है।

जातानार्त्तान्मृतानापद्ग्रस्तान्दृष्ट्वातिदुःखितान्।
लोको मोहसुरां पीत्वा न बिभेति कदाचन ।।29।।

29. जन्म लेते हुए प्राणियों को, आर्त्त बने हुए जीवों को, आपदाओं से घिरे हुए जनों को तथा दुःखी बने हुए प्राणियों को देखकर भी मनुष्य मोह की मदिरा पीकर कभी भी नहीं डरता।

संपदः स्वप्नसंकाशा यौवनं कुसुमोपमम्।
तडिच्चपलमायुष्यं कस्य स्याज्जानतो धृतिः ।30।

30. संपदायें स्वप्नों के समान हैं, जवानी फूलों की तरह अस्थिर है, तथा आयु बिजली की चमक की भांति चंचल है। इस प्रकार जानते हुए किस पुरुष को इस (जीवन) में आस्था (विश्वास) बनी रहेगी।

शतं जीवितमत्यल्पं निद्रालस्यं तदर्धकम्।
बाल्यरोग जरादुःखैरर्धं तदपि निष्फलम् ।।31।।

31. सौ वर्ष की आयु (मनुष्य की) बहुत ही कम है। उसमें से भी आधा समय निद्रा और आलस्य में बीतता है। शेष आधा भी बचपन, रोग, बुढ़ापा तथा दुःख में ही व्यतीत होता है। शेष बचा हुआ आयु का चौथा भाग भी मनुष्य निष्फल ही करता है।

प्रारब्धव्ये निरुद्योगो जागर्तव्ये सुषुप्तकः।
विश्वस्तव्ये भयस्थानो हानरः को न हन्यते ।32।।

32. मनुष्य को जहां अर्थात् जिस लिए उद्योग करना चाहिए था वहां आलस्य करता है, जहां जाग्रत रहना चहिए था, वहां सो जाता है और जिसमें विश्वास करना चाहिए था वहां भय धारण करता है। (अतः प्रत्यक्ष ही है) ऐसा पुरुष क्यों न मारा जायेगा।

तोयफेनसमे देहे जीवेनाक्रम्य संस्थिते
अनित्येऽप्रियसंवासे कथं तिष्ठन्ति निर्भयाः ।33।।

33. जल की झाग की भांति इस देह हो जीव ने ग्रहण किया है। यह अनित्य देह रहने में बहुत ही अप्रिय है। ऐसे अप्रिय देह में निर्भयतापूर्वक ये जीव कैसे ठहरे हैं। यह तो आश्चर्य है।

अहिते हितबुद्धिः स्याद ध्रुवे ध्रुवचिन्तकः।
अनर्थे चार्थविज्ञानी स्वमर्थयोनवेत्तिसः ।।34।।

34. इस अहित अर्थात् कष्टदायक शरीर में ही हित की बुद्धि रखता है। अस्थिर पदार्थ में स्थिर बुद्धि रखता है और अनर्थ में अर्थ समझता है। क्योंकि वह अपने कल्याण को नहीं समझ पाता है।

पश्यन्नपि न पश्यते् स श्रृण्वन्नपि न बुध्यति।
पठन्नपि न जानाति तव मायाविमोहितः ।।35।।

35. हे देव ! तुम्हारी माया से विमोहित बना हुआ वह मनुष्य देखकर भी नहीं देखता है, सुनकर भी नहीं समझता है और पढ़कर भी नहीं जान सकता है।

सन्निमज्जज्जगादिदं गम्भीरे कालसागरे।
मृत्युरोगजराग्राहे न कश्चिदपि बुध्यति ।।36।।

36. यह सारा जगत् अथाह महाकाल रूपी सागर में डूब गया है, जिस सागर में मृत्यु, बुढ़ापा और राग रूपी बड़े मगरमच्छ विद्यमान हैं। इतना होने पर भी कोई जाग्रत नहीं होता।

प्रतिक्षणमयं काला क्षीयमाणो न लक्ष्यते।
आमकुम्भ इवाम्भस्थी विशीर्णो न विभाव्यते ।37।

37. प्रतिक्षण ही यह समय चला जाता है और इस काल का कुछ भी पता नहीं लगता जैसे कच्चा मिट्टी का घड़ा जल में ठहरा हुआ विशीर्ण अर्थात् समाप्त होते हुए दिखाई ही नहीं देता।

युज्यते वेष्ठनं वायोराकाशस्यापि खण्डनम्।
ग्रथनञज तरड़गानामास्थनायुषि युज्यते ।।38।।

38. वायु को बन्द करना संभव है, आकाश के भी टुकड़े टुकड़े किये जा सकते हैं तथा तरंगों को भी एक ही स्थान में बन्द करना संभव है पर मनुष्य की आयु पर विश्वास रखना उचित नहीं।

पृथिवी दह्यते येन मेरूश्चापि विशीर्यते।
शुष्यते सागरजलं शरीरे देवि का कथा ।।39।।

39. हे देवी ! जिस महाप्रलय के आने पर सम्पूर्ण पृथिवी जल जाती है, यह महान् सुमेरु पर्वत भी गिर जाता है और सागर का जल सूख जाता है, ऐसे समय शरीर के स्थिर रहने की कैसे संभावना हो सकती है।

अपत्यं मे कलत्रां मे धनं मे बान्धवाश्चमे।
लम्पन्तमिति मर्त्त्यं हि हन्ति कालवृकोदरः ।।40।।

40. यह मेरा पुत्र है, यह मेरी स्त्री है, यह मेरा धन है और यह मेरे बान्धव हैं, इस प्रकार 'मेरा मेरा' कहते हुए मनुष्य रूपी बकरे को काल रूपी भेड़िया मार डालता है।

इदं कृतमिदं कार्यमिदमन्यत् कृताकृतम्।
एवमीहासमायुक्तं मृत्युरत्ति नरं प्रिये ।।41।।

41. हे देवि ! यह काम मैं कर चुका, यह अभी करना है और यह काम कुछ बाकी है – इस प्रकार की चेष्टाओं से युक्त बने हुए मनुष्य को महाकाल खा जाता है।

श्वःकार्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम्।
नहि प्रतीक्षते मृत्युः कृतं वास्य नवाकृतम् ।।42।।

31. कल का काम आज करना चाहिए और परसों का काल कल करना चाहिए क्योंकि महाकाल किसी की भी प्रतीक्षा इसलिए नहीं करता कि क्या इसने अपना सभी कार्य समाप्त किया है या नहीं।

जरादर्शितपन्थानं प्रचणडव्याधिसैनिकम्।
मृत्युशत्रुमधिष्ठोऽसि त्रातारं किंन पश्यति ।43।।

43. बुढ़ापे से दिखाए गए मार्ग वाले, भयंकर व्याधि रूपी सेना वाले, महाकाल रूपी शत्रु ने तुम्हें चारों ओर से घेर लिया है। तुम अपने रक्षक प्रभु की शरण क्यों नहीं जाते।

तुष्णासूचीविनिर्भन्नं सिक्तं विषयसर्पिषा।
रागद्वेषानले पक्कं मृत्युरश्नाति मानवम् ।।4।।

44. तृष्णा रूपी सूई से छेदित किए गए, विषय रूपी घी में तले हुए और राग–द्वेष रूपी अग्नि में पकाए गए मनुष्य को अन्त में महाकाल खा जाता है। (शेष अगले अंक में)

शिवता अनुभूति

– प्रो. जागीर सिंह –

सभी जीव सुख चाहते हैं, परन्तु जन्म से लेकर मृत्यु पर्यन्त किसी न किसी रूप में दुःखों से पीड़ित रहते हैं। दैहिक, भौतिक एवं दैविक प्रकोप प्रत्यक्ष अथवा अवान्तर अनेक रूप में बाधित करते रहते हैं। सांख्य, योगादि दर्शन इसका कारण ..... के साथ पुरुष के संबंध को मानते हैं[1], जबकि न्याय–वैशेषिक उस मनावलम्बी भी प्रकारान्तर से ऐसा ही अभिव्यक्त करते हैं।[2] अतः शरीर (त्रिविध देह) के रहते सुख–दुःख, सत्त्व रज–तम गुणों के कारण से स्वाभाविक रूप से रहता ही है।[3] परन्तु काश्मीर शैव दर्शन का मत शरीर के रहते हुए भी शिवता अनुभति में परमानन्द की अभिव्यक्ति मानता है।[4] माहेश्वराचार्य अभिनवगुप्त ईश्वर प्रत्यभिज्ञा विवृति विमर्शिनी में कहते हैं कि प्रीति (सुख) और अप्रीति (दुःख) बाह्य नहीं हैं, वास्तव में वे बाहरी वस्तुओं के रूप में अध्यवसितत्व किये जाते हैं, प्रीति सुख एवं अप्रीति दुःख की जनक (कारण) होती है, उसी से कार्यरूप बाह्य वस्तुओं को भी कार्य कारणवाद के सिद्धांत अनुसार वैसा मान लिया जाता है।[5] वास्तव में शैव दर्शन अनुसार सुख–दुःख–मोह क्रमशः सत्त्व–रज–तम गुणों के कार्य होते है जो जीव अवस्था में आभासित होते हैं और इन त्रिविध गुणों के कारण परमसत्ता की ज्ञान–क्रिया–माया शक्तियां होती है। अर्थात् परमार्थसत्ता की अवस्था में असीमित सामर्थ्य वाली ज्ञानादि शक्तियां होती हैं, वहीं संसारी (जीव, पशु, बुद्ध) दशा में सीमित त्रिगुणों का रूप धारण कर लेती है।[6] तात्पर्य यह है कि अज्ञानवश जीव अपनी संसारी दशा में भेद दृष्टिकोण के कारण जिन लौकिक वस्तुओं में अनुकूल परिस्थिति में सुख का अनुभव कर दुःख से स्वयं को मुक्त मान रहा होता है, वह दुख सत्त्वगुण का ही कार्य होने से सीमित ही होता है, परमात्मा (शिव, पति, परासंवित्) की शक्तिस्फार वाली अवस्था वाले परमानन्द की अपेक्षा वह तुच्छ होता है।[7] छान्दोग्योपनिषद भी नारद–सनत्कुमार के परमार्थ सुख (परमानन्द) आख्यान के संदर्भ में 'अध्य' (सीमित सामर्थ्य वाली संसारी जीव दशा) की अपेक्षा 'भूमा' (असीमित सामर्थ्य वाली परमात्मा की अवस्था) में ही यथार्थ सुख (परमानन्द) की सत्ता अभिव्यक्त करती है।[8] परमशिव की अवस्था में उनका ऐश्वर्य अनन्त होता है, अतएवं आनन्द भी अतुल्य होता है। उनकी अबाधित इच्छा का स्वातन्त्र्य सब कुछ करने में सर्वथा समर्थ होता है[9], परन्तु जीव की दशा में इच्छा बाधित होने से ऐश्वर्य व आनन्द सीमित हो जाते हैं। इसीलिए अभिनवगुप्त कहते हैं कि इच्छा की अबाधगति में ऐश्वर्य व्यापक रहता है, अतएवं ऐश्वर्य ही आनन्द है, पूर्णता है। इसीलिए मुनि ने कहा है – 'पराधीन सब दुःखमय हैं और आत्माधीन सब सुखरूप है'।[10] गुरु नानक साहब भी ऐसा ही फरमाते है – 'पराधीन सुपने सुख नाही'। यहां एक बात समझने की यह है कि 'पराधीन' शब्द से तात्पर्य है दूसरे के वश में अर्थात शरीर इन्द्रिय, मन, बाह्य पदार्थों पर निर्भर है। 'आत्मवश' शब्द से अभिप्राय है अपने यथार्थ चैतन्य शिवरूप की अनुभूति से ओतप्रोत स्वभाव। अभिप्राय यह है कि जीव मूलरूप में शिव है[11] एवं विश्वरूप भगवान के अपनी माया द्वारा स्वस्वरूप में

संकोच ग्रहण कर लेने पर वह[12] (जीव) उस बद्ध दशा में भी वैसे ही संकुचित विश्वरूप होता है।[13] आगम शास्त्र इस सत्य की प्रबल पुष्टि करते हैं कि परमेश्वर ही मनुष्य देह को धारण करके अन्तर्हितरूप से रहते हैं।[14] वेदान्त भी इस तथ्य को प्रतिठाापित करता है कि आत्मा ब्रह्म ही है।[15] जैसे सिंह, शावक भेड़ों के संसर्ग से स्वयं को भी भेड़ समझने लगे और कुत्ते आदि से उनकी तरह भय मानने लगे एवं भीरु की भांति कायरों का जीवन जीते हुए दुःख भोगने लगे, तो इसमें दोष उसके शरीरादि का नहीं होता है, अपितु आत्मविषयक अज्ञान का होता है। ज्ञान होने पर वह पूर्वोक्त कष्ट से निवृत्त हो जाता है। ऐसे ही जीव शिवरूप होने पर भी अनात्माभिमान से त्रिविध क्लेश झेलता है, यहीं उसका बन्धन कहा जाता है।[16] यहां एक तथ्य और जानने योग्य है – जहां सांख्य, योगादि अन्य दर्शन चित्त् (चेतन, पुरुष) एवं अनित् (जड़, प्रकृति, माया)[17] में संयोग तथा उसमें आत्माभिमान (I-ness feeling in the insentient without knowing of its real nature = Self) दुःख अथवा बन्धन का कारण मानते हैं अर्थात् दो पृथक–पृथक स्वतन्त्र सत्ताओं के ऐक्याभिमान में बन्धन तथा पुनःपार्थक्य ज्ञान में सुख अथवा मोक्ष मानते है[18], वहीं अद्वैत शैव दर्शन पारमार्थिक रूप से पृथक सत्तायें नहीं मानता है। क्षेमराज अनुसार चिति (परासंवित् ultimate reality) ही चेतन पद (Shiva concsious) से अवरोहित होकर यथाचेत्य (अन्तः बाह्य नील सुखादि पदार्थों के अनुकूल) संकुचित होकर चित्त (मन, बुद्धि, अहंकार इन्द्रियादि में अभिमान करने वाला जीव) बन जाता है।[19] परन्तु अपने स्वातन्त्र्य से इस प्रकार नानाविध रूपों में आभासित होने पर भी वह परमसत्ता अपने परमार्थ स्वरूप में सदा अविचल (अच्युत) रहती है।[20] दूसरी ओर जीव माया प्रभाववश आणव, मायीय, कार्म मलों एवं कला, विद्या, राग, काल, नियतिरूप कन्चुकों से जकड़े जाकर अपने स्वाभाविक चैतन्य के आवरणित हो जाने से सर्वज्ञत्व एवं सर्वकर्तृत्व के स्वातन्त्र्य से अनभिज्ञ हो जाता है।[21] इस प्रकार महेश्वर ही स्वभाव से स्वतान्त्र, चिद्रूप और प्रकाशात्मा होने पर भी स्वस्वरूप प्रच्छादन की क्रीड़ा के कारण अणु (बद्ध, जीव, संसारी) एवं अनेक हो जाते हैं।[22]

अतएवं सुख–दुःख अथवा बन्धन एवं मोक्ष की कल्पना इन माया से प्रभावित जीवों के लिए ही होती हैं, क्योंकि ये अपने परमार्थ स्वरूप शैवी चैतन्य (Shiva consciousness) से अनभिज्ञ होते है। इसके विपरीत जिनको अपने चिदद्वैत स्वरूप का परामर्श रहता है, वे सभी प्रकार के क्लेशों एवं दुःखों से विमुक्त रहकर परमानन्द का अनुभव करते हैं।[23] इसीलिए भगवान भैरव भैरवी से जीवों के कल्याणार्थ कहते हैं कि सभी प्राणियों में विश्वात्म और विश्वोत्तीर्ण, स्वतन्त्र, दिव्य, अक्षर एवं सर्वोत्तम तत्त्व 'अहम्' (pure I-ness, आत्मा, pure Shiva consciousness) है, जिसमें सम्यक आविष्ट (unification or identification deeply in Shiva consciousness, pure self)

इसको परमेश्वर से अभिन्न परा संविद्रूपा अभिहित किया गया है। पुनः इसको ज्ञानशक्ति तथा मन्त्ररूपा प्रदर्शित किया है। यह शुद्ध अहंकार शिवशक्त्यात्म रूपक मन्त्र भी स्मृत किया जाता है, क्योंकि इस पर विमर्श करने से शिव–शक्ति–तादात्म्य की उपलब्धि हो जाती है। – होने से कोई भय (आवागमन का चक्र, दुःख, क्लेश आदि) नहीं रहता है।[24] अद्वैताचार्य हस्तामलंक अपने स्तोत्र में माया के प्रभाव से रहित नित्योपलब्धि स्वरूप अहमात्मा को ही दर्शनीय मानते हैं।[25] इससे यहीं निष्कर्ष प्राप्त होता है कि वास्तव में अहंरूप आत्मा ही सारसर्वस्व होने से सर्वभादर्शनीय, मननीय एवं ज्ञातव्य है।[26]

यहां पर एक तथ्य ज्ञातव्य है कि जिस अहंभाव (I-ness) को अनुभूत करने की बात की जा रही है वह शुद्ध अहंभाव अथवा अपरिमित अहंभाव है। इसे ही शैवी चेतना (Shiva consciousness) भी कहते हैं। श्री वामननाथ (हर्षदत्तसूनु ह्रस्वनाथ) ने अन्य शैवाचार्यों की तरह अपनी रचना अद्वयसंपत्ति की विवृत्ति में इसे पूर्णाहन्ता (अपरिमित, शुद्धाहन्ता) के अर्थ में उपलक्षित

करते हुए कहा है कि यह शिवलहंकार (I am Shiva, pure consciousness) की दशा अथवा अनुभूति की भूमि बुद्धि के स्तर की अहंकार भूमि (जिसको अशुद्धाहं, अनात्म में आत्माभिमान वाली परिमित दशा कहते हैं) से परा (beyond the approach of intellect अन्तःकरण एवं बहिष्करण की पहुंच से परे—दूर), सम्पूर्ण विश्व में व्याप्त एवं परिज्ञात होने से मुक्ति प्रदान करने वाली है।[27] इसको परमेश्वर से अभिन्न परा संविद्रूपा अभिहित किया गया है। पुनः इसको ज्ञानशक्ति तथा मन्त्ररूपा प्रदर्शित किया है। यह शुद्ध अहंकार शिवशक्त्यात्मरूपक मन्त्र भी स्मृत किया जाता है, क्योंकि इस पर विमर्श करने से शिव—शक्ति—तदात्म्य की उपलब्धि हो जाती है। (by contemplation on this pure Shiva I-consiousness one attains unification or identification with Shiva - Shakti, the ultimate absolute Reality)[28] भट्ट आनन्द अपनी विज्ञानकौमुदी टीका में इस 'अहम्' को 'परहंस' और सबसे परम परमात्मा का रूप ही अभिव्यक्त करते हैं।[29] आचार्य उत्पलदेव ईश्वरप्रत्यभिज्ञा में इस मत की प्रतिष्ठापना में कहते हैं कि सभी जीवों का एक महेश्वर ही स्वात्मा है। वह विश्वरूप है। जो भी जीव उनके इस स्वरूप के प्रति 'अहभिदम्' (मैं यह सब हूं) इस प्रकार का अखण्ड विमर्श (universal awareness) रखता है, वह तद्रूप ही हो जाता है।[30] उनका यह दृढ़ मत है कि इस आमर्शवाला – 'वह शिव मैं हूं', 'यह मेरा ही विभव (ऐश्वर्य, जड़—चेतन जगत् विस्फार) है'– अर्थात् जिस किसी को भी समस्त जगत एवं शिव—आत्मा के ऐक्य का ज्ञान है, वह विकल्पों (सांसारिक क्रियाकलाप अथवा व्यवहारपरक चिन्तन) के रहते हुए भी महेश्वर ही होता है। तात्पर्य यह है कि जलकमलवत् सांसारिक आचार—व्यवहार करते हुए भी उससे आत्मैक्य के कारण अस्पर्शित रहने से वह शिवतानुभूति का आनन्द लेता है।[31]

भगवान् शिव द्वारा वसुगुप्त को दिया उपदेश भी इस रहस्य को सम्यक् उद्घटित करता है कि आत्ममहेश्वर की अनुभूति में समस्त आन्तर—बाह्य जगत् स्वशरीर की तरह अभेद से भासित होता है।[32] आचार्य क्षेमराज भी विमर्शिनी में इसके अनुमोदन में कहते हैं कि 'अहमिदम' इस अखण्ड ज्ञान वाले के लिए शरीर और बाह्य में सर्वत्र मयूराण्डरस की तरह अविभक्तता (एकता) को ही अनुभूति होती है।[33] इस अद्वैतता की अनुभूति से सब प्रकार के दुःख—भयों से छुटकारा हो जाता है, क्योंकि द्वैतता की सब क्लेशों की जड़ मानी गई है।[34] परन्तु स्वभाववश जीव बहिर्मुखता के कारण आत्मानुभूति नहीं कर पाता। श्रुति कहती है कि कोई धीर पुरुष ही अन्तर्मुखी इन्द्रियों को बाह्य विषयों से उपराम करके अन्तःध्यान) होकर अमृततत्त्व के आनन्द का पान करते हुए प्रत्यमात्मा की अनुभूति करता है।[35] इसीलिए श्रीस्वच्छन्द शास्त्र में कहा गया है कि जो भी प्राणी शिव भावना से रहता है, सभी तत्त्व, भूत, मन्त्र, वर्ण आदि जो भी कहे जाते है, निश्चित ही नित्य उसके वश में रहते है।[36]

इसीलिए भगवान् भैरव भैरवी से कहते हैं कि जो भी जीव अपना कल्याण चाहता है उसे बिना किसी सन्देह वाले नित्य योग (आत्मा—परमात्मा का एकत्व ज्ञान)[37] के संबंध में योग्य गुरु (तात्त्विक अर्थ का उपदेशक[38], मन्त्रवीर्य का प्रकाशक[39]) के मुखारविन्द से सम्यक् प्रकार से समझकर निर्विकल्प भावसे सम्पूर्ण तन्मयता से शिवता अनुभूति की भावना करनी चाहिए। जब तक कि पूर्णसमत्व की प्राप्ति न हो जाए।[40] स्वच्छन्द तन्त्र में कहा गया है कि जब जीव सभी में शिवशक्तिमयता की भावना सदा करता है, तो वह जीवित अवस्था में ही मुक्त हो जाता है, उसको काल का भय नहीं रहता है।[41] ऐसी बात नहीं है कि इस शैवी चैतन्यता की अनुभूति केवल तुर्य और तुर्यातीत अथवा समाधि की दशा में ही होती हो, भगवान शिव कहते है कि जाग्रत, स्वप्न एवं सुषुप्ति की विभिन्न अवस्थाओं में भी सर्वदशा अनुस्यूत रहने वाली यह स्फुरत्तात्मा का आनन्द (चमत्कार) सम्भव है।[42] वैसे जाग्रतादि अवस्थाओं की आदि और अन्त्य

दशाओं के मध्य में शुद्धविद्या प्रकाशरूप तुर्यात्मा की स्पष्ट झलक (परिस्फुरण) होती ही है, भले ही वह समय क्षण भर का ही क्यों न हो। इसलिए भगवान् कहते हैं कि वह शैवी चैतन्यता की अनुभूति का विमर्श अधिक से अधिक इन तीनों अवस्थाओं में करना चाहिए, जैसे तेज अपने आश्रय में क्रम से अधिकाधिक प्रसारित होता जाता है[43] अर्थात् शिवता की अनुभूति सभी दशाओं में बनी रहे इसके लिए सावधान रहना चाहिए। इसी में सबका कल्याण है। ❑❑

संदर्भ–संकेत

1. ''दुःखत्रयाऽभिघाताज्जिज्ञासा तदभिघातके हेतौ'' – सा.का., 1
2. ''दुःखजन्मप्रवृत्तिदोषाज्ञानयोऽर्त्यन्ताभावोऽपवर्गः'' – न्या.सू., 1/1/2
3. ''तत्र जन्ममरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः। लिंगस्यऽऽविनिवृत्तेस्तस्माद् दुःखं स्वभावेन।।'' – सां.का., 55
4. ''चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदैकात्म्यप्रतिपत्तिदाढर्य जीवन्मुक्ति – प्र.हृ., सू. 16
5. ''प्रीतिपरितापौ हि न बाह्यवस्तुतो रूपम्–इत्यध्यवसीयते केवलं तत्। प्रीतिपरितापात्मकसुखादिजनकत्वेन सत्कार्यवादोपपत्त्या बाह्यस्य अपि .... व्यवस्थायने'' – ई.प्र.वि.वि.भा.2, पृ. 197–98
6. ''स्वांगरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या। मायातृतीये ते एव पशोः सत्त्वंरजस्तमः।'' – ई.प्र.का. 4/4
7. ''भेदस्थितेः शक्तिमतः शक्तित्वं नापदिश्यते। एषां गुणानां करणकार्यत्व परिणामिनाम्।। सत्तानन्दः क्रिया पत्युस्तदभावोऽपि सा पशोः। द्वयात्मातद्रजोदुःखं श्लेषि सत्त्वतमोमयम्।।'' – तदेव, 4/5,6
8. ''सुखं भगवो विजिज्ञासे इति'' – खं.उप., 7/22/1 ''यो वै भूमा तत्सुखं नाल्पे सुखमस्ति। भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति,'' – तदेव, 7/23/1
10. ''ऐश्वर्यव्यापकं हि इच्छानुवर्तित्वम्'...'ऐश्वर्यमेव च आनन्दः पूर्णता, इति उपापादि। तत एव आह मुनिः 'सर्व परवशं दुःखं सर्वमात्वशं सुखम्'' – ई.प्र.वि.वि.भा.2, पृ. 197–98
11. ''सर्वो ग्राहको विश्वशरीरः शिवभट्टारक एव'' – प्र.हृ.टी., पृ. 32
12. ''माथागृहीतसंकोचः शिवः पुंनत्त्वमुच्यते'' – अनु.प्र.प., श्लो. 32
13. ''यथा च एवं भगवान् विश्वशरीरः तथा – चितिसंकोचात्मा चेतनोऽपि संकुचितविश्वमयः'' – प्र.हृ.,सू. 4
14. ''मनुष्यदेहमास्थाय छन्नास्ते परमेश्वरः'' – आगम
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16. ''शिवजीवयोरभेद एव।....अपरिज्ञानमेव च बन्धः'' – प्र.हृ.टी., पृ. 33
17. ''पर एवात्मा देहेन्दियमनोबुद्वयाद्युपाधिभिः परिच्छिद्यमानो वालैःशरीर इत्युपचर्यते'' – त्र.सू.शां. 1–2–6
18. ''प्राप्ते शरीरभेदे चरितार्थत्वात् प्रद्यानविनिवृत्तौ। ऐकान्तिकमात्यन्तिकमुभयं (पुरुषः) कैवल्यमाप्नोति।।'' – सां.का., 68
19. ''चितिरेव चेतनपदादवरूढ़ा चैत्यसंकोचिनी चित्तम्'' – प्र.हृ.,सू.5
20. ''विश्वमयत्वेऽप्यस्य स्वस्वरूपान्न प्रच्यावः'' – तं.आ.भा.1, पृ. 104
21. ''मलप्रध्वस्तचैतन्यं कलाविद्यासमाश्रितम्। रागेण रञ्जितात्मानं कालेन कलितं तथा।। नियत्या यमितं भूयः प्रंभावेनोपवृंहितम्।'' – स्वच्छ.तं., 2/39, 40
22. ''देवः स्वतन्त्रश्चिद्रपः प्रकाशात्मा स्वभावतः। रूपप्रच्छादनक्रीड़ायोग्यदणुरनेककः।।'' – तं.आ., भा.8, आह्. 13, 1103
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24. ''विश्वात्मं विश्वोत्तीर्णं च स्वतन्त्रं दिव्यमक्षरम्। अहमित्युत्तमं तत्त्वं समाश्विय विभेति कः।'' – वि.भै.वि., पृ. 10 विमर्शदीपिका
25. ''धनच्छन्नदृष्टिर्धनच्छन्नमर्कं यथा निष्प्रभं मन्यते चातिमूढः। तथा वद्धवद् भाति यो मूढदृष्टेः स नित्योपलब्धिस्वरूपोऽहमात्मा।।
26. ''आत्मा वा अरे दृष्टव्यः'' – वृहद्.उप.,शां.भा., 2/4/5
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29. ''अहमेव परोहंसः परमात्मा परात्परः' – वि.कौ.टी., पृ. 37
30. ''स्वात्मैव सर्वजन्तूनामेक एवं महेश्वरः। विश्वरूपोऽहमिदमित्यखण्डामर्शबृंहितः।।' – ई.प्र.का., 4/1
31. सोऽहम् ममायं विभव इत्येवं परिजानतः। विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता।।' – ई.प्र.का., 4/12
32. ''दृश्यं शरीरम्' – शि.सू., 1/14
33. ''यद्यद दृश्यं बाह्यमाभ्यन्तरं वा, तत्तव् सर्वम् 'अहमिदम्' इति–सदाशिववन्महासमापत्त्या स्वांगकल्पमस्य स्फुरति, न भेदेन।
34. ''द्वितियाद्वै भयग्' – श्रुति
35. ''यच्छुतिः – 'कश्चिद्धीरः प्रत्यगात्मानमैक्षद् आवृत्तचक्षुरमृतत्वमहनन्' – कठ.उप., 2/4/1
36. ''सर्वतत्त्वानि भूतानि मन्त्रवर्णाश्च ये स्मृताः। नित्यं तस्य वशास्ते वै शिवभावनया सदा।।' – स्वच्छ.तं. 7/245
37. 'योगमेकत्वमिच्छन्ति वस्तुनोऽन्येन वस्तुना' – मा.वि.तं., 4/4
38. 'गृणाति उपदिशति तात्त्विकमर्थमिति गुरुः' – शि.सू.वि., 2/6
39. ''स गुरुर्मत्समः प्रोक्तो मन्त्रवीर्यप्रकाशकः' – मा.वि.तं., 2/10
40. 'तस्मान्नित्यमसन्दिग्धं बुद्ध्वा योगं गुरोर्मुखात्। अविकल्पेन भावेन भावयेत्तन्मयत्वतः।। यावत्तत्समतां याति भगवान्भैरवोऽब्रवीत्।' – श्रीकालिकाक्रमे
41. '.... सर्वं शिवशक्तिमयं स्मरेत्। जीवन्नेव विमुक्तोऽसौ यस्येयं भावना सदा। यःशिवं भावयेन्नित्यं न कालः कलयेत्तु तम्।' – स्वच्छ.तं., 7/258
42. 'जाग्रत्स्वप्नसुषुप्रभेदे तुर्याभोगसंभवः' – शि.सू.,1/7
43. 'त्रिषु चतुर्थं तैलवदासेच्यम्' – शि.सू., 3/20

श्री शिवभट्टारक राजानकलक्ष्मण जयस्तोत्रम्

Song of Praise to Rajanaka Lakshman,

who is no other than Siva, Self, Consciousness

– Late Dina Nath Shastri (Yaksha) –

(Late Pandit Dina Nath Yaksha was a great scholar and an ardent devotee of Swami Lakshmanjoo. Here we are reproducing his stotra in praise of Swamiji composed on the occasion of his birthday in 1977)

जय कुलाकुल प्रथमयचिन्मणे जय परापरपरामृतवारिधे ।
जय शिवादिवसुधावधिभासक जय प्रकाशितकरन्ध्रचिदम्बरं ।।

We celebrate your being which both includes and transcends the totality of things. You are the jewel of consciousness. You are the ocean of the elixir of this plane and the plane beyond. All that there is, from Śiva to earth, is manifested from your light. Within you the space of consciousness is luminous by its own radiance.

जय सदोदितं स्वशक्तिप्रथास्पदं जय मलावलिविनाशनकोविदं ।
जय सदोदितत्रिवर्गपदाातिग जय विमर्शप्रकाशपुरःसरं ।।

We commune with your ever-rising energy, O expert in destroying the troops of limitation. You continually, renew yourself, established out of the reach of the triads. Self–awareness and Beingness herald your presence.

जय स्वभक्तजनार्निनिशारवे जय घनस्मृतिप्रमोदसरित्पते ।
जय त्रिनेत्रजप्रकाशमनोहर जय प्रकाशय सदास्ववपुर्मम ।।

We sing of you, O moon illumining the night of devotee's suffering. We sing of you. O sea of delight arising from remembrance of Self–God. The light from your three eyes, the touch of your powers of will, knowledge and action, thrills our hearts. Reveal to us our own perfection.

जय तिरस्कृत समस्त प्रयोजनं जय परापरस्वशक्तिरसोल्वणं ।
जय परापरविमर्शपरायण जय भवतापविनाशनलक्षणं ।।

You have discarded ends and goals. Your energies swirl encompassing the inner and the outer. Both the spirit and the world shine in your awareness. It is your disposition to put an end to the anguish of existence.

जय प्रसीद परिनाशय दुर्दृशं जय निवारय मम मलालिंसभ्रमम् ।
जय शिवेश्वर मुनीन्द्रप्रभान्वितं जय देशिक परस्थितिशाभित ।।

Be pleased and remove our misery, the misery of self-depreciation. Annihilate delusions and false perspectives. We honour you, O Siva, O God, O supreme seer. Your lustre envelops the seat for a Master.

जय जयेश्वर सदाऽद्वयनिश्चलं जय जयेश महेश्वर निष्कल ।
जय सहजात चित्क्रियात्मकरूपकं जय जयामलजगत्रयनायकं ।।

Hail, hail, Lakshman, the Lord, the unagitated, the one. Hail, hail his unfragmented being. To know and to act are your natural powers. We hail your purity, O leader of the three realms, O traveller through the three states.

जय शक्तिव्रातलसच्चक्रेश्वरं जय सहृदयसुधारसषट्पदं ।
जय प्रकाशय ह्यनुत्तरसंपदं जय ममेश प्रकटीकुरु स्वचितिम् ।।

We offer ourselves to you, we establish ourselves in Self-You, who govern all *shaktis*. You are the heartful bee relishing the nectar of Self–Manifest, the wealth of pure being that no wealth can surpass. My Lord, disclose to us the might of your consciousness, of our consciousness.

जय सदोदित समाधिमयेक्षणं जय विलक्षण सुलक्षण लक्ष्मणं ।
जय स्वभक्तिरसलालसमानसं जय सदार्चित सदाशिवपत्कजं ।।

We affirm our Lakshman of unique qualities. Your eyes are absorbed in continual *samadhi*. Your mind feasts on the sweet devotion to Self. May we always worship your lotus feet, may we always function from the universal I.

ISHWAR ASHRAM TRUST, 2- MAHINDER NAGAR, JAMMU
COMBINED BALANCE SHEET OF J & K KENDRA & DELHI KENDRA AS ON 31.03.2012

LIABILITIES	JMU/SRG KENDRA	DELHI KENDRA	TOTAL
CORPUS OF THE TRUST			
OPENING BALANCE	2,641,978.79	4,932,959.16	7,574,937.95
Add:- Value of Donated items	70,000.00	-	70,000.00
(i) Add: EXCESS OF INCOME OVER EXPENDITURE	106,504.07	-	106,504.07
(ii) Less :EXCESS OF EXp OVER INCOME	-	150,578.21	150,578.21
TOTAL	**2,818,482.86**	**4,782,380.95**	**7,600,863.81**
BUILDING FUND			
AS PER SCHEDULE-	2,415,020.33	360,286.00	2,775,306.33
	2,415,020.33	**360,286.00**	**2,775,306.33**
PUBLICATION FUND			
OPENING BALANCE	-	243,240.00	243,240.00
	-	**243,240.00**	**243,240.00**
CURRENT LIABILITY			
AS PER SCHEDULE	25,985.00	541,015.00	567,000.00
Capital Donation Op. Bal.			
donation for statue of Swami Ji		144,000.00	144,000.00
TOTAL	**5,259,488.19**	**6,070,921.95**	**11,330,410.14**

ASSESTS	JMU / SRG KENDRA	DELHI KENDRA	TOTAL
FIXED ASSETS			
AS PER SCHEDULE	2,304,338.45	4,938,841.27	7,243,179.72
DEPOSITS			
WITH DESU	-	6,000.00	6,000.00
WITH TELEPHONE DEPTT (JMU)	4,600.00	-	4,600.00
	2,308,938.45	4,944,841.27	7,253,779.72
WORK-IN -PROGRESS			
AS PER SCHEDULE -	772,000.00	90,000.00	862,000.00
INVTT. & DEPOSITS			
UTI Mutual Fund	417,832.70	-	417,832.70
FDR (As Per Sch)	621,551.36		621,551.36
	1,811,384.06	90,000.00	1,901,384.06
CURRENT ASSESTS			
STOCK OF BOOKS ETC. SCHEDULE-	134,663.00	585,750.00	720,413.00
Adavances Recoverable	-	104,479.00	104,479.00
	134,663.00	690,229.00	824,892.00
Interunit Acount	680,136.00	-	680,136.00
Sundry Debtors	91,925.00	-	91,925.00
	772,061.00	-	772,061.00
Cash & Bank Balance			
CASH - IN - HAND -(COMBINED)	34,674.50	41,460.00	76,134.50
CANARA BANK 5676 -JMU	26,268.84	-	26,268.84
CANARA BANK 6582 - JMU	2,967.97	-	2,967.97
CANARA BANK 7555- DEL	-	206,622.00	206,622.00
OBC Comm. Delhi	-	97,379.18	97,379.18
SBI 101827 / 57706 -JMU	4,482.77	-	4,482.77
J & K BANK - S. VIHAR	-	390.50	390.50
J & K BANK - A/c 9367 SGR.	128,056.60		128,056.60
J & K BANK - SGR./ F.C	21,519.00		21,519.00
PNB BANK - JMU	14,472.00		14,472.00
	232,441.68	345,851.68	578,293.36
	5,259,488.19	6,070,921.95	11,330,410.14

Compiled on the basis of books, information and data supplied
For Sarup Handoo & Associates
Chartered Accountants

Sd/-
Secretary

M.L. Sarup (FCA)

Place:- Jammu
Date:- 15th September 2012
File Ref:- I -14

ISHWAR ASHRAM TRUST, 2- MOHINDER NAGAR, JAMMU and Delhi Kendra
COMBINED STATEMENT OF INCOME & EXPENDITURE OF J & K KENDRA AS ON 31.03.2012

EXPENDITURE	(JMU/SGR.)	DELHI	TOTAL
Distribution from Funds			
Scholarships to Poor Students	47,725.00	-	47,725.00
Relief to Destitutes	43,825.00	-	43,825.00
Medical Relief to Poor	20,800.00	-	20,800.00
	112,350.00	-	112,350.00
Advertisement Charges	-	8,000.00	8,000.00
Ashram Maintt Charges	-	13,250.00	13,250.00
Bank Charges	923.00	-	923.00
BDJ of Swami ji Expenses	121,179.00	15,200.00	136,379.00
Broadband Connection Charges	354.00	-	354.00
Cartage Charges	-	-	-
Discount Paid	-	-	-
Electricity Charges	362.00	40,232.00	40,594.00
Entertainment Charges	-	-	-
Festivals Expenses	388.00	-	388.00
General Charges	-	-	-
Guru Langer	56,140.00	-	56,140.00
Insurance Expenses	5,512.00	-	5,512.00
Jaga Expenses (Swami Lakshman ji)	143,307.00	27,800.00	171,107.00
Jaga Expenses (Swami Mehtab Kak ji)	13,580.00	-	13,580.00
Jaga Expenses (Swami Ram ji)	4,328.00	-	4,328.00
Legal Expenses	46,412.00	-	46,412.00
Maintt. Charges	44,373.00	-	44,373.00
Propagation of Kashmir Shaivism	48,070.00	-	48,070.00
Misc. Expenses	5,968.00	365.00	6,333.00
Photos	6,521.00	-	6,521.00
Postage & Telegram	675.00	633.00	1,308.00
Printing of Books & CD's	19,300.00	13,860.00	33,160.00
Publication of Books & Malini	15,000.00	25,585.00	40,585.00
Repair & Maintt	39,237.00	-	39,237.00
Repair & Maintt. - Building	-	-	-
Repair & Maintt. - Pumpset	-	-	-
Repair & Maintt. - Electricity	7,000.00	8,970.00	15,970.00
Staff Welfare	-	-	-
Salary to Staff	106,070.00	84,500.00	190,570.00
Stationary & Printing	1,261.00	415.00	1,676.00
Sunday & Temple Pooja	4,296.00	14,326.00	18,622.00
Transfer of Property Exp	12,968.00	-	12,968.00
Telephone Charges	10,309.00	3,266.00	13,575.00
Travel Exp	-	-	-
Depreciation	206,587.16	273,882.21	480,469.37
	920,120.16	530,284.21	1,450,404.37
Excess of income over Expenditure	106,504.07	-	106,504.07
	1,138,974.23	530,284.21	1,669,258.44

INCOME	(JMU / SGR.)	DELHI	TOTAL
RTS. Towards funds			
Education Fund			
Medical Fund		-	-
Relief Fund			
	-	-	-
Interest on Deposits			
Dividends on UTI Shares	21,502.26		21,502.26
Interest on deposits	15,604.60	12,685.00	28,289.60
Interest on FDR	21,551.37		21,551.37
	58,658.23	12,685.00	71,343.23
Donations			
Donation BD Jayanti (Swami Ji)	185,382.00	136,707.00	322,089.00
Donation General	385,626.00	42,876.00	428,502.00
Donation Jaga (Swami Ji)	194,848.00	87,252.00	282,100.00
Donation Jaga (Swami Mehtab Kak Ji)	15,607.00	-	15,607.00
Donation Jaga (Swami Ram Ji)	7,913.00	-	7,913.00
Guru Langer	85,902.00	-	85,902.00
Monthly Subs	77,390.00	49,841.00	127,231.00
	952,668.00	316,676.00	1,269,344.00
Other Income & Income from Books Etc.			
Misc. Income	56,298.00	-	56,298.00
Malini Subscription	2,350.00	1,650.00	4,000.00
Sale of Books	56,035.00	48,695.00	104,730.00
Photos Sale	4,900.00	-	4,900.00
Associate Membership	-	-	-
Rent Received / Maintt, Fund		-	-
Profit Earned on UTI Shares			-
Discount Received	8,065.00	-	8,065.00
Printing of Books		-	-
Publication Fund		-	-
	127,648.00	50,345.00	177,993.00
Excess of Expenditure over Income		150,578.21	150,578.21
	1,138,974.23	530,284.21	1,669,258.44

Compiled on the basis of books, information and data supplied
For Sarup Handa & Associates
Chartered Accountants
K.L. SARUP
F-06178

Sd/-
Secretary

Place:- Jammu

ISHWAR ASHRAM TRUST, 2- MAHINDER NAGAR, JAMMU
BALANCE SHEET OF JAMMU & SRINAGAR KENDRA AS ON 31.03.2012

LIABILITY	*AMOUNT*	*TOTAL*	*ASSETS*	*AMOUNT*	*TOTAL*
Corpus of the Trust			***Fixed Assests***		
Opening Balance	2,641,978.79		As per Schedule - A		2,304,338.45
Add:- Value of Donated items	70,000.00				
Excess of Income over Expenditure	106,504.07	2,818,482.86	***Work in Progress***		
			As per Schedule - D		772,000.00
Building Fund					
As per Schedule - B		2,415,020.33	***Deposits***		
			1. UTI Mutual Fund		417,832.70
Current Liabilities			With Telephone Deptt.		4,600.00
Schedule - C		25,985.00			
			Current Assets- Loan & Adv.		
			Stock of Books, Cassettee - Sch - E		134,663.00
			INTERUNIT A/c		
			As per Schedule- F		680,136.00
			Sundry Debtors		
			Schedule - F-1		91,925.00
			Investments		
			FDR Invested As Per Sch - "G'		621,551.37
			Cash & Bank Balance		
			Cash - in - Hand - Jmu	29,010.50	
			Cash - in - Hand - Sgr.	5,664.00	
			Canara Bank 5676 -Jmu	26,268.84	
			Canara Bank 6582 - Jmu	2,967.97	
			J & K Bank - Sgr. A/c 9367	128,056.60	
			J & K Bank - Sgr. F.C.	21,519.00	
			PNB Bank A/c 22667- Jmu	14,472.00	
			SBI 101827 / 57706 -Jmu	4,482.77	232,441.68
		5,259,488.19			**5,259,488.19**

Compiled on the basis of books, information and data supplied

Sd/-
Secretary

For Sarup Handoo & Associates
Chartered Accountants

M.L. Sarup (FCA)

Place:- Jammu
Date:- 15th September 2012

ISHWAR ASHRAM TRUST

(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)

List of Publications (English)

S.No	Title	Author	Price Rs.
1.	Lectures on Principle and Discipline in Kashmir Shaivism(Hard Bound)	Swami Lakshmanjoo	Rs. 150/-
	Lectures on Principle and Discipline in Kashmir Shaivism(Soft Bound)	Swami Lakshmanjoo	Rs. 100/-
2.	Kashmir Shaivism (The Secret Supreme) Hard Bound Indian Edition	Swami Lakshmanjoo	Rs. 350/-
	Kashmir Shaivism (The Secret Supreme) Paper Bound Indian Edition	Swami Lakshmanjoo	Rs. 300/-
3.	Sri Vatulnatha Sūtrāni	Swami Lakshmanjoo	Rs. 50/-
4.	Kundalanī Vijñāna Rahaysam (New Edition)	Swami Lakshmanjoo	Rs. 50/-
5.	Sri Gurustuti (with English/Hindi Translation by Sh. S.P. Dhar/Sushree Prabhaji	Acharya Rameshwar Jha	Rs. 25/-
6.	Self-realization in Kashmir Shaivism (Indian Edition)	Swami Lakshmanjoo	Rs. 300/-
7.	Abhinavgupta's Bodhpanchadashikā (With a audio CD)	Swami Lakshmanjoo	Rs. 200/-
8.	Kshemaraja's Parāpreveshikā (With 2 Audio CDs)	Swami Lakshmanjoo	Rs. 300/-
9.	Abhinavgupta's Bhagvadgītārtha-Sāra Saṁgraha Shlokar (with 1 Audio CD)	Swami Lakshmanjoo	Rs. 150/-
10.	Shiv Sūtras (Indian Edition) in English	Swami Lakshmanjoo	Rs. 500/-
11.	Bhagwadgita in the Light of Kashmir Shaivism (Ch. 1-6) With DVDs	Swami Lakshmanjoo	Rs. 1200/-
12.	Vigyana Bhairava with Swamiji commentary (with CD)	Swami Lakshmanjoo	Rs. 600/-
13.	Bedi Bod (Book of Short Stories for Children)		Rs. 50/-

Hindi / Sanskrit

1.	Shri Bhagvadgitārtha- Saṁgraha (Sanskrit)	Swami Lakshmanjoo	Rs. 100/-
2.	Sambapanchashikā	Swami Lakshmanjoo	Rs. 150/-
3. A	Panchastavi with Hindi translation (Hard Bound)	Swami Lakshmanjoo	Rs. 200/-
3. B	Panchastavi with Hindi translation (Soft Bound)	Swami Lakshmanjoo	Rs. 150/-
4. A	Kramanayapradīpikā (Hard Bound)	Swami Lakshmanjoo	Rs. 150/-
4. B	Kramanayapradīpikā (Soft Bound)	Swami Lakshmanjoo	Rs. 100/-
5.	Gurustuti (Sanskrit)	Acharya Rameshwar Jha	Rs. 50/-
6.	Amriteshwara (Bhairava Mahimnastotram)	Swami Lakshmanjoo	Rs. 50/-
7.	Kashmir Shaiva Darshana Yam – Niyam (Sanskrit/Hindi)	Swami Lakshmanjoo	Rs. 50/-
8.	Gurustuti (New Version)	Acharya Rameshwar Jha	Rs. 50/-
9.	Shivastotrāvalī (Ślokas only)		Rs. 50/-
10.	Tantrāloka (First Āhnīka) with Hindi translation	Swami Lakshmanjoo	Rs. 50/-
11.	Amriteshwar Bhairava Pooja Vidhi	Swami Lakshmanjoo	Rs. 50/-
12.	Snan Sandhyopasana Vidhi with Gurugita manuscript in Sanskrit	Swami Lakshmanjoo	Rs. 50/-
13.	Shivastotravali (New Edition)	Swami Lakshmanjoo	Rs. 400/-
14.	Sunday Pooja (Gurustuti)	Acharya Rameshwar Jha	Free of cost
15.	Shiva Sutram (Hindi)	Dr. B.N. Pandit.	Rs. 70/-
16.	Ganeshtavraj (Sanskrit)		Rs. 20/-
17.	Stuti Chandrika (New Edition)	Swami Lakshmanjoo	Rs. 50/-
18.	Trik Shastra Rahasya Prakriya (manuscript with Hindi translation)	Swami Lakshmanjoo	Rs. 300/-
19.	Abhinavaguptas Paarmarthsaara based on lectures of Swami Lakshmanjoo	Sushree Prabhaji	Rs. 50/-
20.	Kshemraja's Parapraveshika	Sushree Prabhaji	Rs. 50/-
21.	Shri Kulārnavtantra		Rs. 50/-
22.	Shri Baharūpgarbhastotram	Prof. M.L Kokiloo	Rs. 100/-
23.	Shivratri Pooja	Prof. M.L Kokiloo	Rs. 50/-

Kashmiri

1.	Amarnath Yatra (Original Manuscript)	Swami Lakshmanjoo	Rs. 20/-
2.	Pazar Pazrav (Based on Lectures of Swami Lakshmanjoo)	Pt. J.N. Kaul	Rs. 50/-

Other Publications

1.	Awakening of Supreme Consciousness Lectures of Swami Lakshmanjoo	Pt. J.N. Kaul	Rs. 75/-
2.	Bhavani Nama Sahasra stutih (Hindi)	Pt. J.N. Kaul	Rs. 75/-
3.	Sharadarchan (English/Hindi)	Smt. Kamla Bawa	Rs. 150/-
4.	Mukund Mala (Hindi)	Pt. J.N. Kaul	Rs. 25/-
5.	Indrakshi Stotram	Pt. J.N. Kaul	Rs. 25/-

Audio CDs

1.	Amriteshwar Bhairav Mantra (English)	Swami Lakshmanjoo	Rs. 100/-
2.	Bhagvad Gita (Abhinavaguptas Sangraha Slokas) English	Swami Lakshmanjoo	Rs. 100/-
3.	Abhinavagutas Bodhapanchadashika English	Swami Lakshmanjoo	Rs. 100/-
4.	Kshemarajas Parapraveshika (English) set of 2 CDs	Swami Lakshmanjoo	Rs. 200/-
5.	Shiv Sutras (English)(Set of 2 MP3 CDs)	Swami Lakshmanjoo	Rs. 400/-
6.	Gunas, Devotion, Meditation & Grace (Set of 3 CDs) (English)	Swami Lakshmanjoo	Rs. 300/-
7.	Sri Utpaldevas Shivastotravali (Selected Verses) set of 4MP3 CDs (Kashmiri)	Swami Lakshmanjoo	Rs. 400/-
8.	Sri Tantraloka (194 Audio Lecturers) MP3 CDs (Kashmiri)	Swami Lakshmanjoo	Rs. 4000/-
9.	Yams and Niyams in Kashmir Shaivism (Kashmiri)	Swami Lakshmanjoo	Rs. 100/-
10.	Radio Interview on Aspects of Kashmir Shaivism (Kashmiri)	Swami Lakshmanjoo	Rs. 100/-
11.	Golden Lecture Series-I Meditation (Kashmiri)	Swami Lakshmanjoo	Rs. 150/-
12.	Birthday Bhajans (Kashmiri)	Pyarelal and Party	Rs. 100/-
13.	Radio Interview on Aspects of Kashmir Shaivism (Hindi)	Swami Lakshmanjoo	Rs. 100/-
14.	Evening Bhajans (Hindi)	Joshi and Party	Rs. 100/-

Video CDs / DVDs

1.	Abhinavagupta's Paramārthsāra Selected Verses Commentary English Set of 3 DVDs	Swami Lakshmanjoo	Rs. 500/-
2.	International Seminar on Kashmir Shaivism at Delhi (2006) Set of 2DVD's	Ishwar Ashram Trust	Rs. 500/-
3.	Bhagwadgita in the Light of Kashmir Shaivism (Chapters1-6) DVDs	Swami Lakshmanjoo	Rs. 2000/-
4.	Secret Supreme- Selected Verses- Kashmir Shaivism & Parmarthsara-DVD	Swami Lakshmanjoo	Rs. 150/-

Audio Cassettes

1.	Sri Gurustuti (Sanskrit)	Recitation by Smt. Naina Saproo	Rs. 50/-
2.	Bhajans (Kashmiri)	Smt. Naina Saproo	Rs. 50/-

Other Items

1.A	Car Photo of Swami Lakshmanjoo (Divinity Golden on MDF)		Rs. 300/-
1.B	Car Photo of Swami Lakshmanjoo (Divinity Golden on Acrylic)		Rs. 300/-
2.	Car Photo of Swami Lakshmanjoo Acrylic		Rs. 50/-
3.	3 in 1 Acrylic Photos Swami Ram, Swami Mehtabkak & Swami Lakshmanjoo		Rs. 200/-
4.	Photo of Swami Mehtabkak (Acrylic)		Rs. 50/-
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		B. Size 8x10" (Colour)	Rs. 50/-
		C. Size 18"x24" (Colour)	Rs. 500/-

Forthcoming Titles

1.	Kashmir Shaivism-Secret Supreme (English) Set of 13 CDs	Swami Lakshmanjoo
2.	Adhyātmik Anishasan-Yama-Niyam	Swami Lakshmanjoo
3.	On Meditation (Kashmiri)	Swami Lakshmanjoo
4.	On Ahimsa (Kashmiri)	Swami Lakshmanjoo
5.	Bhagwādgita Selected Verses (Set of 2 DVDs) (English)	Swami Lakshmanjoo

Note: For Placing order for any publication/CDs/Other items kindly send your cheque/DD in faviour of "Ishwar Ashram Trust" payable at Delhi/Jammu. Postage/VPP Charges are to be paid 10% Extra.

Ishwar Ashram Trust

(Founded by Ishwar Swaroop Swami Lakshmanjoo Maharaj)

Srinagar: Guptaganga, Ishber (Nishat)- 191 021 (Kashmir), **Jammu:** 2-Mohinder Nagar, Canal Road, Jammu-180 002, **Delhi:** R-5, Pocket D, Sarita Vihar, New Delhi-110 076

Calendar of Events 2012-2013

2013

11 April	Thursday	Navreh
15 April	Sunday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
24 April	Wednesday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
6 May	Monday	107th Janama Divas - Ishwarswaroop Swami Ji Maharaj.
9 May	Thursday	Varsha
11 May	Saturday	Pratishtha-Divas Amriteshwar Temple, Srinagar Ashram.
22 July	Monday	Guru Purnima
21 August	Wednesday	Shrawan Purnima and Rakshabandhan
28 August	Wednesday	Janamashtami
20 Sept.	Friday	Pitripaksh Jag [Yajniya] Swami Mahtabkak Ji Maharaj.
22 Sept.	Sunday	Varshik Jag [Mahasamadhi Divas] Shaivachaiya Ishwarswaroop Swami Ji Maharaj.
24 Sept.	Tuesday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Srinagar
25 Sept.	Wednesday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Srinagar
3 October	Thursday	Pitrpaksh Jag Swami Ram Ji Maharaj
7 Nov.	Thursday	152 Janama Divas - Shaivacharya Swami Mehtab Kak ji Maharaj
27 Dec.	Friday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Jammu
29 Dec.	Sunday	160th Janama Divas of Shaivacharya Swami Ram ji Maharaj

2014

29 Jan.	Wednesday	Varshik Jag - Swami Ram Ji Maharaj (100th Maha Samadhi Divas)
27 Feb.	Thursday	Mahashivaratri
2 March	Sunday	Varshik Jag - Swami Mehtab Kak ji Maharaj (73rd Mahasamadhi Divas)
2 March	Sunday	Workshop (Sammelan) on Trika Philosophy of Kashmir Shaivism at Delhi

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The 106th **Janam Diwas Jayanti** of our revered **Gurudev His Holiness Ishwarswaroop Swami Lakshman Joo Maharaj** is being celebrated with gaiety and reverence on **Monday, the 6th May, 2013.**
Celebrations are being held at **Ishwar Ashram, R-5, Pocket-D, Sarita Vihar New Delhi; Ishwar Ashram, Ishber Nishat, Srinagar; 2, Mohinder Nagar, Canal Road, Jammu; Lions and Lioness Club, Sector-10, Plot-12, Opposite 'D' Mart, Kopar, Khairne, Navi Mumbai, Maharashtra.** All devotees of Swamiji Maharaj and members of the community are requested to participate along with family members, friends and relatives to receive blessings of Swamiji Maharaj.

PROGRAMME:

Puja	: 9.30 a.m. to 12 p.m.
Janam Diwas Puja	: 12.00 p.m. to 12.30 p.m.
Release of Audito Cds (Commentary by Swami Lakshman Joo Maharaj)	: 1.00 p.m.
Prashad Vitaran	: 1.30 p.m.
Bhajan Sandhya	: 3.00 p.m. to 5.00 p.m.

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I.K. Raina
Secretary/Trustee
Mob.: 09419186675

"Let Shiva, who is my own nature, bow down to his real nature, Universal Shiva, through his own shakti (energy) for the removal of bondage and limitation which is none other than Shiva."
–Swami Lakshman Joo Maharaj

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